



THE HOLY QUR'ĀN



THE HOLY QUR'ĀN

ARABIC TEXT AND ENGLISH TRANSLATION

Translated by
Maulawī Sher 'Alī

Published with alternative translation of,
and footnotes to, some of the verses by
ḤADṢRAT MIRZĀ ṬĀHIR AḤMAD
Fourth Successor of the Promised Messiah

under the auspices of
ḤADṢRAT MIRZĀ MASROOR AḤMAD
Fifth Successor of the Promised Messiah and
Supreme Head of the Ahmadiyya Muslim Jamā'at

2015

Islam International Publications Limited

THE HOLY QUR'ĀN — ARABIC TEXT AND ENGLISH TRANSLATION

Translated by Maulawī Sher 'Alī
published with alternative translation of,
and footnotes to, some of the verses by
Ḥaḍrat Mirzā Tāhir Aḥmad
Fourth Successor of the Promised Messiah.

First published in Holland in 1955

Since then many editions have been published in different countries.

Reprinted with an appendix 1997 (ISBN: 1 85372 314 2)

New Edition (new format) 2004 (ISBN: 1 85372 779 2)

Reprinted (Small Size) 2005 (ISBN: 1 85372 811 X)

Soft Cover Edition USA 2012 (ISBN: 978 1 84880 010 6)

Reprinted (Small Size) UK 2014 (ISBN: 978-1-84880-017-5)

Present Edition (Royal Size) UK 2015

© ISLAM INTERNATIONAL PUBLICATIONS LTD.

Published by:

Islam International Publications Ltd.
Islamabad, Sheephatch Lane,
Tilford, Surrey GU10 2AQ
UK

Printed and bound in UK By:

British Library Cataloguing in Publication data:

[Koran. English and Arabic. 1989]

The Holy Quran with English translation.

1. Ali, maulawi Sher

297'. 122

ISBN: 978-1-84880-022-9

CONTENTS

| | Pages |
|---|----------|
| List of parts with page numbers _____ | <i>k</i> |
| Alphabetical list of chapters with page numbers _____ | <i>k</i> |
| Foreword with System of Transliteration _____ | <i>l</i> |
| Foreword to the Present Edition _____ | <i>n</i> |
| Index of symbols denoting pauses _____ | <i>q</i> |
| Chapter ___ 1.....Al-Fātiḥah _____ | 1 |
| Chapter ___ 2.....Al-Baqarah _____ | 2 |
| Chapter ___ 3.....Āl-e-‘Imrān _____ | 52 |
| Chapter ___ 4.....An-Nisā’ _____ | 82 |
| Chapter ___ 5.....Al-Mā’idah _____ | 115 |
| Chapter ___ 6.....Al-An‘ām _____ | 138 |
| Chapter ___ 7.....Al-A‘rāf _____ | 164 |
| Chapter ___ 8.....Al-Anfāl _____ | 193 |
| Chapter ___ 9.....At-Taubah _____ | 204 |
| Chapter ___ 10..... Yūnus _____ | 226 |
| Chapter ___ 11..... Hūd _____ | 243 |
| Chapter ___ 12.....Yūsuf _____ | 260 |
| Chapter ___ 13..... Ar-Ra‘d _____ | 276 |
| Chapter ___ 14.....Ibrāhīm _____ | 283 |
| Chapter ___ 15.....Al-Ḥijr _____ | 291 |
| Chapter ___ 16.....An-Naḥl _____ | 299 |
| Chapter ___ 17.....Banī Isrā’īl _____ | 316 |
| Chapter ___ 18.....Al-Kahf _____ | 330 |
| Chapter ___ 19.....Maryam _____ | 344 |
| Chapter ___ 20.....Ṭā Hā _____ | 353 |
| Chapter ___ 21.....Al-Anbiyā’ _____ | 366 |
| Chapter ___ 22.....Al-Ḥajj _____ | 378 |
| Chapter ___ 23.....Al-Mu’minūn _____ | 390 |
| Chapter ___ 24.....An-Nūr _____ | 401 |
| Chapter ___ 25.....Al-Furqān _____ | 412 |

ا ا i u | th ث | ḥ ح | kh خ | dh ذ | ص s | ض d | ط t | ظ z | ع ‘ | gh غ | q ق | ’ ء

(See details of transliteration on page ‘p’).

| | Pages |
|-------------------------------------|-------|
| Chapter ___ 26.....Ash-Shu‘arā’ | 421 |
| Chapter ___ 27.....An-Naml | 436 |
| Chapter ___ 28.....Al-Qaṣaṣ | 447 |
| Chapter ___ 29.....Al-‘Ankabūt | 460 |
| Chapter ___ 30.....Ar-Rūm | 469 |
| Chapter ___ 31.....Luqmān | 477 |
| Chapter ___ 32.....As-Sajdah | 482 |
| Chapter ___ 33.....Al-Aḥzāb | 486 |
| Chapter ___ 34.....Sabā’ | 498 |
| Chapter ___ 35.....Fāṭir | 506 |
| Chapter ___ 36.....Yā Sīn | 513 |
| Chapter ___ 37.....Aṣ-Ṣāffāt | 520 |
| Chapter ___ 38.....Ṣād | 531 |
| Chapter ___ 39.....Az-Zumar | 539 |
| Chapter ___ 40.....Al-Mu‘min | 550 |
| Chapter ___ 41.....Ḥā Mīm As-Sajdah | 561 |
| Chapter ___ 42.....Ash-Shūrā | 569 |
| Chapter ___ 43.....Az-Zukhruf | 577 |
| Chapter ___ 44.....Ad-Dukhān | 586 |
| Chapter ___ 45.....Al-Jāthiyah | 590 |
| Chapter ___ 46.....Al-Aḥqāf | 595 |
| Chapter ___ 47.....Muḥammad | 601 |
| Chapter ___ 48.....Al-Fath | 606 |
| Chapter ___ 49.....Al-Hujurāt | 611 |
| Chapter ___ 50.....Qāf | 615 |
| Chapter ___ 51.....Adh-Dhāriyāt | 619 |
| Chapter ___ 52.....Aṭ-Ṭūr | 624 |
| Chapter ___ 53.....An-Najm | 628 |
| Chapter ___ 54.....Al-Qamar | 633 |
| Chapter ___ 55.....Ar-Raḥmān | 637 |
| Chapter ___ 56.....Al-Wāqī‘ah | 642 |
| Chapter ___ 57.....Al-Ḥadīd | 648 |
| Chapter ___ 58.....Al-Mujādalah | 653 |

a i u | th ث | ḥ ح | kh خ | dh ذ | ص s | ض d | ط t | ظ z | ع ‘ | gh غ | q ق | ’ ʻ

(See details of transliteration on page 'p').

| | Pages |
|-----------------------------------|-------|
| Chapter ___ 59.....Al-Hashr | 657 |
| Chapter ___ 60.....Al-Mumtahinah | 661 |
| Chapter ___ 61.....Aş-Şaff | 664 |
| Chapter ___ 62.....Al-Jumu‘ah | 666 |
| Chapter ___ 63.....Al-Munāfiqūn | 668 |
| Chapter ___ 64.....At-Taghābun | 670 |
| Chapter ___ 65.....Aṭ-Ṭalāq | 673 |
| Chapter ___ 66.....At-Taḥrīm | 676 |
| Chapter ___ 67.....Al-Mulk | 679 |
| Chapter ___ 68.....Al-Qalam | 682 |
| Chapter ___ 69.....Al-Hāqqah | 686 |
| Chapter ___ 70.....Al-Ma‘ārij | 690 |
| Chapter ___ 71.....Nūḥ | 693 |
| Chapter ___ 72.....Al-Jinn | 696 |
| Chapter ___ 73.....Al-Muzzammil | 699 |
| Chapter ___ 74.....Al-Muddaththir | 701 |
| Chapter ___ 75.....Al-Qiyāmah | 705 |
| Chapter ___ 76.....Ad-Dahr | 708 |
| Chapter ___ 77.....Al-Mursalāt | 711 |
| Chapter ___ 78.....An-Nabā’ | 714 |
| Chapter ___ 79.....An-Nāzi‘āt | 717 |
| Chapter ___ 80.....‘Abasa | 720 |
| Chapter ___ 81.....At-Takwīr | 722 |
| Chapter ___ 82.....Al-Infīṭār | 723 |
| Chapter ___ 83.....At-Ṭaffīf | 725 |
| Chapter ___ 84.....Al-Inshiqāq | 727 |
| Chapter ___ 85.....Al-Burūj | 728 |
| Chapter ___ 86.....Aṭ-Ṭāriq | 730 |
| Chapter ___ 87.....Al-A‘lā | 731 |
| Chapter ___ 88.....Al-Ghāshiyah | 732 |
| Chapter ___ 89.....Al-Fajr | 733 |
| Chapter ___ 90.....Al-Balad | 735 |
| Chapter ___ 91.....Ash-Shams | 737 |

ا i u ا | th ث | ḥ ح | kh خ | dh ذ | ص s | ض d | ط ṭ | ظ ṣ | ع ‘ | gh غ | q ق | ’ ء

(See details of transliteration on page ‘p’).


| | Pages |
|---|--------------|
| Chapter ___ 92.....Al-Lail _____ | 738 |
| Chapter ___ 93.....Aḍ-Ḍuḥā _____ | 739 |
| Chapter ___ 94.....Al-Inshirāḥ _____ | 740 |
| Chapter ___ 95.....At-Tīn _____ | 740 |
| Chapter ___ 96.....Al-‘Alaq _____ | 741 |
| Chapter ___ 97.....Al-Qadr _____ | 742 |
| Chapter ___ 98.....Al-Bayyinah _____ | 743 |
| Chapter ___ 99.....Az-Zilzāl _____ | 744 |
| Chapter ___ 100.....Al-‘Ādiyāt _____ | 744 |
| Chapter ___ 101.....Al-Qāri‘ah _____ | 745 |
| Chapter ___ 102.....At-Takāthur _____ | 746 |
| Chapter ___ 103.....Al-‘Aṣr _____ | 746 |
| Chapter ___ 104.....Al-Humazah _____ | 747 |
| Chapter ___ 105.....Al-Fīl _____ | 747 |
| Chapter ___ 106.....Quraish _____ | 748 |
| Chapter ___ 107.....Al-Mā‘ūn _____ | 748 |
| Chapter ___ 108.....Al-Kauthar _____ | 749 |
| Chapter ___ 109.....Al-Kāfirūn _____ | 749 |
| Chapter ___ 110.....An-Naṣr _____ | 749 |
| Chapter ___ 111.....Al-Lahab _____ | 750 |
| Chapter ___ 112.....Al-Ikhlāṣ _____ | 750 |
| Chapter ___ 113.....Al-Falaq _____ | 751 |
| Chapter ___ 114.....An-Nās _____ | 751 |
| Prayer offered at the completion of the recitation of the Holy Qur’ān _____ | 752 |
| Some Arabic Words Explained in the Original and Subsequent Editions _____ | 753 |
| Index _____ | 757 |
| Explanatory List of Some Quranic Words and Expressions Explained by Ḥaḍrat Khalīfatul Masīḥ IV _____ | 814 |
| List of References of Proposed Translation & Notes by Ḥaḍrat Khalīfatul Masīḥ IV _____ | 815 |

List of Parts with Page Numbers

| Part No. | Page No. | Part No. | Page No. | Part No. | Page No. |
|----------|----------|----------|----------|----------|----------|
| Part 1 | 1 | Part 11 | 219 | Part 21 | 465 |
| Part 2 | 22 | Part 12 | 243 | Part 22 | 490 |
| Part 3 | 43 | Part 13 | 267 | Part 23 | 514 |
| Part 4 | 65 | Part 14 | 291 | Part 24 | 543 |
| Part 5 | 87 | Part 15 | 315 | Part 25 | 567 |
| Part 6 | 108 | Part 16 | 340 | Part 26 | 595 |
| Part 7 | 130 | Part 17 | 366 | Part 27 | 621 |
| Part 8 | 154 | Part 18 | 390 | Part 28 | 653 |
| Part 9 | 176 | Part 19 | 414 | Part 29 | 679 |
| Part 10 | 198 | Part 20 | 443 | Part 30 | 714 |

Alphabetical List of Chapters with Page Numbers

| | | | |
|------------------------|----------------------------|-------------------------|------------------------|
| Al-Aḥqāf _____ 595 | Al-Ghāshiyah _____ 732 | Muḥammad _____ 601 | Ar-Rūm _____ 469 |
| Al-Aḥzāb _____ 486 | Al-Ḥadīd _____ 648 | Al-Mujādalah _____ 653 | Sabā' _____ 498 |
| Al-An'ām _____ 138 | Al-Ḥajj _____ 378 | Al-Mulk _____ 679 | Ṣād _____ 531 |
| Al-Anbiyā' _____ 366 | Ḥā Mīm As-Sajdah _____ 561 | Al-Mu'min _____ 550 | Aṣ-Ṣaff _____ 664 |
| Al-Anfāl _____ 193 | Al-Ḥāqqah _____ 686 | Al-Mu'minūn _____ 390 | Aṣ-Ṣāffāt _____ 520 |
| Al-A'rāf _____ 164 | Al-Ḥashr _____ 657 | Al-Mumtahinah _____ 661 | As-Sajdah _____ 482 |
| 'Abasa _____ 720 | Al-Ḥijr _____ 291 | Al-Munāfiqūn _____ 668 | Ash-Shams _____ 737 |
| Al-'Ādiyāt _____ 744 | Hūd _____ 243 | Al-Mursalāt _____ 711 | Ash-Shu'arā' _____ 421 |
| Al-A'lā _____ 731 | Al-Ḥujurāt _____ 611 | Al-Muzzammil _____ 699 | Ash-Shūrā _____ 569 |
| Al-'Alaq _____ 741 | Al-Humazah _____ 747 | An-Nabā' _____ 714 | At-Taghābun _____ 670 |
| Al-'Ankabūt _____ 460 | Ibrāhīm _____ 283 | An-Naḥl _____ 299 | Ṭā Hā _____ 353 |
| Al-'Aṣr _____ 746 | Al-Ikhlāṣ _____ 750 | An-Najm _____ 628 | At-Taḥrīm _____ 676 |
| Āl-e-'Imrān _____ 52 | Al-Infīṭār _____ 723 | An-Naml _____ 436 | At-Takāthur _____ 746 |
| Al-Balad _____ 735 | Al-Inshiqāq _____ 727 | An-Nās _____ 751 | At-Takwīr _____ 722 |
| Banī Isrā'īl _____ 316 | Al-Inshirāḥ _____ 740 | An-Naṣr _____ 749 | Aṭ-Ṭalāq _____ 673 |
| Al-Baqarah _____ 2 | Al-Jāthiyah _____ 590 | An-Nāzi'āt _____ 717 | Aṭ-Ṭāriq _____ 730 |
| Al-Bayyinah _____ 743 | Al-Jinn _____ 696 | An-Nisā' _____ 82 | At-Taṭfīf _____ 725 |
| Al-Burūj _____ 728 | Al-Jumu'ah _____ 666 | Nūḥ _____ 693 | At-Taubah _____ 204 |
| Ad-Dahr _____ 708 | Al-Kāfirūn _____ 749 | An-Nūr _____ 401 | At-Tīn _____ 740 |
| Adh-Dhāriyāt _____ 619 | Al-Kahf _____ 330 | Al-Qadr _____ 742 | Aṭ-Ṭūr _____ 624 |
| Aḍ-Ḍuḥā _____ 739 | Al-Kauthar _____ 749 | Qāf _____ 615 | Al-Wāqi'ah _____ 642 |
| Ad-Dukhān _____ 586 | Al-Lahab _____ 750 | Al-Qalam _____ 682 | Yā Sīn _____ 513 |
| Al-Fajr _____ 733 | Al-Lail _____ 738 | Al-Qamar _____ 633 | Yūnus _____ 226 |
| Al-Falaq _____ 751 | Luqmān _____ 477 | Al-Qāri'ah _____ 745 | Yūsuf _____ 260 |
| Al-Fath _____ 606 | Al-Ma'ārij _____ 690 | Al-Qaṣaṣ _____ 447 | Az-Zilzāl _____ 744 |
| Al-Fātiḥah _____ 1 | Al-Mā'idah _____ 115 | Al-Qiyāmah _____ 705 | Az-Zukhruf _____ 577 |
| Fāṭir _____ 506 | Maryam _____ 344 | Quraish _____ 748 | Az-Zumar _____ 539 |
| Al-Fil _____ 747 | Al-Mā'ūn _____ 748 | Ar-Ra'd _____ 276 | |
| Al-Furqān _____ 412 | Al-Muddaththir _____ 701 | Ar-Raḥmān _____ 637 | |

ا ا i u ا | th ث | h ح | kh خ | dh ذ | ص s |  d ض | ط t | ظ z | ' ع | gh غ | q ق | ' ء

(See details of transliteration on page 'p').

Foreword to the Present Edition

In 2004 we published, under the auspices of Ḥaḍrat Mirzā Masroor Aḥmad, Khalīfatul-Masīḥ V^{at}, the Royal Size of the Holy Qur’ān translated into English by Ḥaḍrat Maulawī Sher ‘Alī with the alternative translation of, and footnotes to, some of the verses by Ḥaḍrat Mirzā Ṭāhir Aḥmad, Khalīfatul-Masīḥ IVth. It should be noted that the original translation of Ḥaḍrat Maulawī Sher ‘Alī was not changed and the translation and notes by Ḥaḍrat Mirzā Ṭāhir Aḥmad, Khalīfatul-Masīḥ IVth, were both given below the relevant pages of the text and translation with asterisks. We are again privileged to publish this Royal Size edition in hardcover.

In this edition we have corrected the English names of the *Sūrah*s according to the system of transliteration approved by Ḥaḍrat Khalīfatul-Masīḥ V^{at}.

We pray and hope that this new edition would find a large circulation especially among those who suffer from Islamophobia and do not hesitate to raise objections against the Word of Allāh, His Prophet^{sa} and Islām.

Ḥaḍrat Mirzā Ghulām Aḥmad of Qadian, the Promised Messiah and Mahdī^{as}, addressing the entire world, says:

“Whenever Islām has been confronted with any other religion in consequence of some new condition of the age, the sharp and effective instrument that has immediately come to hand is the Holy Qur’ān. In the same way, whenever philosophic thought has been given publicity in opposition to it, the Holy Qur’ān has destroyed that poisonous plant and has so humiliated it as to provide a mirror to its students which shows up the true philosophy which is contained in the Holy Qur’ān alone and nowhere else.”

(*Izāla’-e-Auhām, Rūḥānī Khazā’in*, Vol. 3, p. 382)

(*The Essence of Islam*, Vol. I, p.355)



(See details of transliteration on page ‘p’).

“I call Allāh to witness that the Holy Qur’ān is a rare pearl. Its outside is light and its inside is light and its above is light and its below is light and there is light in every word of it... It has been disclosed to me in a vision that the garden of holiness is irrigated by the water of the Qur’ān, which is a surging ocean of the water of life. He who drinks from it, comes to life; indeed, he brings others to life.”

(*Ā’īna’-e-Kamālāt-e-Islām, Rūḥānī Khazā’in*, Vol. 5, pp. 545-546)

(*The Essence of Islam*, Vol. I, p.356)

We owe our gratitude and indebtedness to Munīr-ud-Dīn Shams, Additional Wakīl-ut-Taṣnīf, London, for his relentless help that he gave us in preparing this edition. We are also grateful to Mirzā Anas Aḥmad, M.A. M.Litt. (Oxon), Wakīl-ul-Ishā‘at, Taḥrīk-e-Jadīd, Rabwah and his team at Rabwah for their help in making this edition ready for publication. May Allāh reward them for this abundantly. Āmīn.

The Publisher



(See details of transliteration on page ‘p’).

Foreword

The English translation of The Holy Qur'ān by the late Ḥaḍrat Maulawī Sher 'Alī (may Allāh be pleased with him) was first published in Holland in 1955 and since then many editions have been published in different countries. In 1997 Islam International Publications Ltd. issued a new edition with an appendix containing alternative translations of some verses, or parts of verses, as well as explanatory notes to some of them by Ḥaḍrat Mirzā Tāhir Aḥmad, the fourth successor of the Promised Messiah (may Allāh bless his soul with His infinite mercy). In the present edition we have dropped the appendix and brought the material under relevant verses marking them with starlets*. (The alternative translations by Ḥaḍrat Mirzā Tāhir Aḥmad are given in bold letters. But where he has made a deletion in the original translation, no bold letters are used). This, we hope, will facilitate the reader to make full use of these additions. Starlets are also used to indicate publisher's notes, however, at the end of each such note, 'publisher' is printed in brackets. The symbols '†', '‡' indicate the original notes by the translator.

The present project was begun under the instructions of Ḥaḍrat Mirzā Tāhir Aḥmad, the fourth successor of the Promised Messiah and Head of the World Wide Aḥmadiyya Muslim Jamā'at (May Allāh bless his soul with His infinite mercy). Before Ḥuḍur's demise, he constantly guided us and prayed for us; and made some changes in, and additions to, his own translation. After his demise, Ḥaḍrat Mirzā Masroor Aḥmad, Khalīfatul Masīḥ the Fifth, has been guiding us and praying for us. Whenever we felt that in the appendix of the old edition some typing mistakes or minor mistakes of punctuation, setting etc. needed to be corrected, we always sought guidance first from Ḥaḍrat Khalīfatul Masīḥ IV and later from Ḥaḍrat Khalīfatul Masīḥ V. Only those corrections are incorporated which were approved by Ḥaḍrat Khalīfatul Masīḥ IV and later by Ḥaḍrat Khalīfatul Masīḥ V.

We are pleased to record our gratitude and indebtedness to Munīr-ud-Dīn Shams, Additional Wakīl-ut-Taṣnīf, London, for his relentless help that he gave us in preparing this edition. He was always ready to present our textual and other difficulties to Ḥaḍrat Khalīfatul Masīḥ and seek his guidance on our behalf. We appreciate his constantly encouraging us to bring out this edition as soon as possible. We cannot, however, overlook to thank the team in Pakistan who assisted Munīr-ud-Dīn Shams in this difficult task. The team was headed by Mirzā Anas Aḥmad, M.A. M.Litt. (Oxon), Wakīl-ul-Ishā'at Taḥrīk-e-Jadīd, Rabwah and included Mirzā Luṭfur Raḥmān, Sayyed Maṣṣūr Aḥmad Bashīr, 'Azīz-ur-Raḥmān Khālīd, Ashraf Ishāq, Mubashir Aḥmad and Shaikh Naṣeer Aḥmad who typeset the manuscript and made it camera-ready for publishing; we very much appreciate his expertise in Desktop Publishing. Last, but not the least, we are extremely grateful to Chaudhary Ḥamīdullāh M.A., Wakīl-ul-A'lā Taḥrīk-e-Jadīd, Rabwah, for his guidance and encouragement to the Rabwah team and for his helping it in every possible manner whenever it needed any assistance from him.



(See details of transliteration on page 'p').

In transliterating Arabic words we have followed the following system adopted by the Royal Asiatic Society.

- ا at the beginning of a word, pronounced as *a, i, u* preceded by a very slight aspiration, like *h* in the English word 'honour'.
- ث *th*, pronounced like *th* in the English word 'thing'.
- ح *h*, a guttural aspirate, stronger than *h*.
- خ *kh*, pronounced like the Scotch *ch* in 'loch'.
- ذ *dh*, pronounced like the English *th* in 'that'.
- ص *s*, strongly articulated *s*.
- ض *d*, similar to the English *th* in 'this'.
- ط *t*, strongly articulated palatal *t*.
- ظ *z*, strongly articulated *z*.
- ع ' , a strong guttural, the pronunciation of which must be learnt by the ear.
- غ *gh*, a sound approached very nearly in the *r* 'grasseye' in French, and in the German *r*. It requires the muscles of the throat to be in the 'gargling' position whilst pronouncing it.
- ق *q*, a deep guttural *k* sound.
- ء ' , a sort of catch in the voice.

Short vowels are represented by *a* for — (like *u* in 'bud'); *i* for — (like *i* in 'bid'); *u* for — (like *oo* in 'wood'); the long vowels by *ā* for — or ٓ (like *a* in 'father'); *ī* for ى — or — (like *ee* in 'deep'); *ai* for ى — (like *i* in 'site'); *ū* for و — (like *oo* in 'root'); *au* for و — (resembling *ou* in 'sound').

The consonants not included in the above list have the same phonetic value as in the principal languages of Europe.

All praise belongs to Allāh to Whom we bow in sincerest gratitude for enabling us to complete this task.

The Publisher

Index of Symbols Denoting Pauses

➤ Compulsory Stop.

□ The sign at the end of a verse. It is preferable, though not necessary, to stop here.

ط It is preferable, though not necessary, to stop here.

□ Optional. To pause, or to continue.

ج It is better to pause.

لا Necessary to continue, do not pause.

وقف Stop vocal sound for a moment, without breaking breath.

قصر Desirable to continue, do not pause.

تف Recommended pause.

❧ ❧ Part of the verse in between these signs indicate that if you pause at words preceded by the first sign you should not pause at the second but if you do not pause at the first, pause at the second. For example,

ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى
لِّلْمُتَّقِينَ □

Dhālikal-Kitābu lā raiba
fih, hudal-lil-muttaqīn

↑
(pause here)

ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى
لِّلْمُتَّقِينَ □

(pause here)

Dhālikal-Kitābu lā raib,
fihī hudal-lil-muttaqīn



AL-FĀTIḤAH

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ [1]

2. All praise belongs to Allāh, Lord of all the worlds,

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ [2]

3. The Gracious, the Merciful,

الرَّحْمَنِ الرَّحِيمِ [3]

4. Master of the Day of Judgment.

مَلِكِ يَوْمِ الدِّينِ [4]

5. Thee alone do we worship and Thee alone do we implore for help.

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ [5]

6. Guide us in the right path—

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ [6]

7. The path of those on whom Thou
* hast bestowed *Thy* blessings, those
who have not incurred *Thy* displeasure,
and those who have not gone
astray.

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ ۚ
غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ [7]

* 7. those who have not incurred displeasure,

Note: The reader should not be misled by the word *Thy* in italics to believe that the word 'maghdūb' (مَغْضُوبٌ) is confined only to the wrath of God incurred by the Jews. This expression is open and covers not only the wrath of God but also the wrath of people which they may incur.



رُكُوعَاتُهَا ٤٠

سُورَةُ الْبَقَرَةِ مَدَنِيَّةٌ ٢

آيَاتُهَا ٢٨٧



AL-BAQARAH

(Revealed after Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.

2. Alif Lām Mīm.†

3. This is a perfect Book; there is no doubt in it; *it is* a guidance for the righteous,

4. Who believe in the unseen and observe Prayer, and spend out of what We have provided for them;

5. And who believe in that which has been revealed to thee, and that which was revealed before thee, and they have firm faith in what is *yet* to come.

6. It is they who follow the guidance of their Lord and it is they who shall prosper.

* 7. Those who have disbelieved—it being equal to them whether thou warn them or warn them not—they will not believe.

8. Allāh has set a seal on their hearts and their ears, and over their eyes is a covering; and for them is a great punishment.

R. 2.

9. And of the people there are some who say, 'We believe in Allāh and the Last Day;' while they are not believers at all.

10. They would deceive Allāh and those who believe, and they deceive none but themselves; only they perceive *it* not.

† I am Allāh, the All-Knowing.

* 7. Those who have disbelieved—it **is** equal to them whether **you** warn them or warn them not—they will not believe.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ١

الْم ٢

ذَٰلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى

لِّلْمُتَّقِينَ ٣

الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَ

يُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ

يُنْفِقُونَ ٤

وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنْزِلَ إِلَيْكَ وَ

مَا أُنْزِلَ مِنْ قَبْلِكَ ۚ وَبِالْآخِرَةِ هُمْ

يُوقِنُونَ ٥

أُولَٰئِكَ عَلَىٰ هُدًى مِنْ رَبِّهِمْ وَأُولَٰئِكَ

هُمُ الْمُفْلِحُونَ ٦

إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ ء

أَنْذَرْتَهُمْ أَمْ لَمْ تُنْذِرْهُمْ لَا

يُؤْمِنُونَ ٧

خَتَمَ اللَّهُ عَلَىٰ قُلُوبِهِمْ وَعَلَىٰ سَمْعِهِمْ ؕ

وَعَلَىٰ أَبْصَارِهِمْ غِشَاوَةٌ وَلَهُمْ عَذَابٌ

عَظِيمٌ ٨

وَمِنَ النَّاسِ مَنْ يَقُولُ آمَنَّا بِاللَّهِ وَيُؤْتُونَ

الْآخِرَ وَمَا هُمْ بِمُؤْمِنِينَ ٩

يُخَدِّعُونَ اللَّهَ وَالَّذِينَ آمَنُوا ۚ وَمَا

يَخْدَعُونَ إِلَّا أَنْفُسَهُمْ وَمَا يَشْعُرُونَ ١٠

* 11. In their hearts was a disease, and Allāh has increased their disease to them; and for them is a grievous punishment because they lied.

فِي قُلُوبِهِمْ مَرَضٌ ۖ فَزَادَهُمُ اللَّهُ
مَرَضًا ۚ وَلَهُمْ عَذَابٌ أَلِيمٌ ۚ بِمَا كَانُوا
يَكْذِبُونَ ﴿١١﴾

12. And when it is said to them: 'Create not disorder on the earth,' they say: 'We are only promoters of peace.'

وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ
قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ ﴿١٢﴾

13. Beware! it is surely they who create disorder, but they do not perceive it.

أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَكِنْ لَا
يَشْعُرُونَ ﴿١٣﴾

14. And when it is said to them, 'Believe as *other* people have believed,' they say: 'Shall we believe as the foolish have believed?' Beware! it is surely they that are foolish, but they do not know.

وَإِذَا قِيلَ لَهُمْ آمِنُوا كَمَا آمَنَ النَّاسُ
قَالُوا أَأَتُومِنُ كَمَا آمَنَ السُّفَهَاءُ ۗ
أَلَا إِنَّهُمْ هُمُ السُّفَهَاءُ وَلَكِنْ لَا
يَعْلَمُونَ ﴿١٤﴾

15. And when they meet those who believe, they say: 'We believe;' but when they are alone with their ringleaders, they say: 'We are certainly with you; we are only mocking.'

وَإِذَا قَالُوا الَّذِينَ آمَنُوا كَلَّوْنَا مَتَّكِئِينَ
وَإِذَا خَلَوْا إِلَىٰ شُيَاطِينِهِمْ قَالُوا إِنَّا
مَعَكُمْ إِنَّمَا نَحْنُ مُسْتَهْزِئُونَ ﴿١٥﴾

16. Allāh will punish their mockery and will let them continue in their transgression, wandering blindly.

اللَّهُ يَسْتَهْزِئُ بِهِمْ وَيَمُدُّهُمْ فِي
طُغْيَانِهِمْ يَعْمَهُونَ ﴿١٦﴾

17. These are they who have taken error in exchange for guidance; but their traffic has brought them no gain, nor are they rightly guided.

أُولَٰئِكَ الَّذِينَ اشْتَرَوُا الضَّلَالََةَ
بِالْهُدَىٰ ۖ فَكَانَ رِجْزًا رَّتَّهُمْ وَمَا
كَانُوا مُهْتَدِينَ ﴿١٧﴾

18. Their case is like the case of a person who kindled a fire, and when it lighted up all around him, Allāh took away their light and left them in thick darkness; they see not.

مِثْلُهُمْ كَمَثَلِ الَّذِي أَشْتَوْقَدَ نَارًا ۖ
فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ ذَهَبَ اللَّهُ
بِنُورِهِمْ وَتَرَكَّهُمْ فِي ظُلُمٍ ۚ لَا
يُبْصِرُونَ ﴿١٨﴾

* 11. In their hearts was a disease, and Allāh has increased their disease to them; and for them is a grievous punishment, because they **used to lie**.

ا ا i u ا | th ث | h ح | kh خ | dh ذ | ص s | ض d | ط | ظ | ع | gh غ | q ق | ' ء

(See details of transliteration on page 'p').

* 19. *They are deaf, dumb and blind;*
so they will not return.

صُمِّبْكُمْ عُمِّي فَهُمْ لَا يَرْجِعُونَ ﴿١٩﴾

20. Or *it is* like a heavy rain from the clouds, wherein is thick darkness and thunder and lightning; they put their fingers into their ears because of the thunderclaps for fear of death, and Allāh encompasses the disbelievers.

أَوْ كَصَيِّبٍ مِّنَ السَّمَاءِ فِيهِ ظُلُمَاتٌ
وَرَعْدٌ وَبَرْقٌ يَجْعَلُونَ أَصَابِعَهُمْ
فِي آذَانِهِمْ مِنَ الصَّوَاعِقِ حَذَرَ
الْمَوْتِ ۗ وَاللَّهُ مُحِيطٌ بِالْكَافِرِينَ ﴿٢٠﴾

21. The lightning might well-nigh snatch away their sight; whenever it shines upon them, they walk therein; and when it becomes dark to them, they stand still. And if Allāh willed, He could take away their hearing and their sight; surely, Allāh has the power to do all that He wills.

يَكَادُ الْبَرْقُ يَخْطُفُ أَبْصَارَهُمْ
كُلَّمَا أَصَاءَ لَهُمْ مَشَوْا فِيهِمْ وَإِذَا
أَظْلَمَ عَلَيْهِمْ قَامُوا وَلَوْ شَاءَ اللَّهُ
لَذَهَبَ بِسَمْعِهِمْ وَأَبْصَارِهِمْ لَٰكِن
اللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٢١﴾

R. 3.

22. O ye men, worship your Lord
Who created you and those who
were before you, that you may
become righteous;

يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي
خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ
تَتَّقُونَ ﴿٢٢﴾

23. Who made the earth a bed for you, and the heaven a roof, and caused water to come down from the clouds and therewith brought forth fruits for your sustenance. Set not up, therefore, equals to Allāh, while you know.

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ
بِنَاءً ۖ وَأَنزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ
بِهِ مِنَ الشَّجَرَاتِ بِرُزْقًا لَّكُمْ ۖ فَلَا
تَجْعَلُوا لِلَّهِ أَندَادًا ۖ وَأَنتُمْ تَعْلَمُونَ ﴿٣٣﴾

24. And if you are in doubt as to what We have sent down to Our servant, then produce a Chapter like it, and call upon your helpers beside Allāh, if you are truthful.

وَأَن كُنْتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ
عِبَادِنَا فَاتَّبُوا بُرْهَانَ مِّنْ قَبْلِ هَٰذَا
أَدْعُوا شُهَدَاءَكُمْ مِّنْ دُونِ اللَّهِ إِن
كُنْتُمْ صَادِقِينَ ﴿٢٢﴾

25. But if you do *it* not—and never shall you do *it*—then guard against the Fire, whose fuel is men and stones, *which is* prepared for the disbelievers.

فَإِنْ لَّمْ تَفْعَلُوا وَلَنْ تَفْعَلُوا فَاتَّقُوا
النَّارَ الَّتِي وَقُودُهَا النَّاسُ وَ
الْحِجَارَةُ ۖ أُعِدَّتْ لِلْكَافِرِينَ ﴿٢٥﴾

* 19. **Note:** This verse may apply to the category of hypocrites who are described as deaf, dumb and blind because of their resolve not to listen to truth, not to speak truth nor to see truth. So they have wilfully denied their faculties and locked themselves in.

26. And give glad tidings to those who believe and do good works, that for them are Gardens beneath which flow streams. Whenever they are given a portion of fruit therefrom, * they will say: 'This is what was given us before,' and gifts mutually resembling shall be brought to them. And they will have therein mates perfectly pure, and therein will they abide.

وَبَشِّرِ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
أَنَّ لَهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا
الْأَنْهَارُ كُلَّمَا رُزِقُوا مِنْهَا مِنْ
ثَمَرَةٍ زُفِّيَتْ قَالَ لَوْ هَذَا الَّذِي رُزِقْنَا
مِنْ قَبْلُ وَأُتُوا بِهِ مُتَشَابِهًا وَلَهُمْ
فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ وَهُمْ فِيهَا
خَالِدُونَ ﴿٣٩﴾

27. Allāh disdains not to give an illustration as small as a gnat or even smaller. Those who believe know that it is the truth from their Lord, while those who disbelieve say: 'What does Allāh mean by such an illustration?' Many does He adjudge by it to be erring and many by it does He guide, and none does He adjudge thereby to be erring except the disobedient.

إِنَّ اللَّهَ لَا يَسْتَحْيِي أَنْ يَضْرِبَ مَثَلًا
مَّا بَعُوضَةً فَمَا فَوْقَهَا ۚ فَأَمَّا الَّذِينَ
آمَنُوا فَيَعْلَمُونَ أَنَّ الْحَقَّ مِنْ رَبِّهِمْ
وَأَمَّا الَّذِينَ كَفَرُوا فَيَقُولُونَ مَاذَا
أَرَادَ اللَّهُ بِهَذَا مَثَلًا ۖ يُضِلُّ بِهِ كَثِيرًا
وَيَهْدِي بِهِ كَثِيرًا ۚ وَمَا يُضِلُّ بِهِ
إِلَّا الْفَاسِقِينَ ﴿٢٤﴾

28. Who break the covenant of Allāh after having established it, and cut asunder what Allāh has bidden to be joined, and create disorder in the earth; it is these that are the losers.

الَّذِينَ يَتَّقُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ
مِيثَاقِهِ سَوْ يَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ
أَنْ يُؤْصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ ۚ
أُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴿٢٨﴾

29. How can you disbelieve in Allāh? When you were without life, He gave you life, and then He will cause you to die, then restore you to life, and then to Him shall you be made to return.

كَيْفَ تَكْفُرُونَ بِاللّٰهِ وَكُنْتُمْ أَمْوَاتًا
فَأَحْيَاكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ
ثُمَّ إِلَيْهِ تَرْجَعُونَ ﴿٢٩﴾

30. He it is Who created for you all that is in the earth; then He turned towards the heavens, and He perfected them as seven heavens; and He knows all things.

هُوَ الَّذِي خَلَقَ لَكُمْ مَّا فِي الْأَرْضِ
جَمِيعًا ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ
فَنَازِلًا سَمِعَ سَمُوتَ وَهُوَ يُكَلِّمُ
شَيْءٌ عَلَيْهِمُ ﴿١٠٦﴾

R. 4.

* 31. And when thy Lord said to the angels: 'I am about to place a

وَرَادَ قَالَ رَبُّكَ يَلْمِزُكَ إِنِّي جَاعِدُ

* 26. they will say: ‘This is what was given us before,’ **whereas only similar things** shall be brought to them.

* 31. And when **your** Lord said to the angels: ‘I am about to **appoint** a vicegerent in the earth,’

vicegerent in the earth,' they said: 'Wilt Thou place therein such as will cause disorder in it, and shed blood?—and we glorify Thee with Thy praise and extol Thy holiness.' He answered: 'I know what you know not.'

32. And He taught Adam all the names, then He put *the objects* of these *names* before the angels and said: 'Tell Me the names of these, if you are right.'

33. They said: 'Holy art Thou! No knowledge have we except what Thou hast taught us; surely, Thou art the All-Knowing, the Wise.'

34. He said: 'O Adam, tell them their names;' and when he had told them their names, He said: 'Did I not say to you, I know the secrets of the heavens and of the earth, and I know what you reveal and what you conceal?'

* 35. And *remember the time* when We said to the angels: 'Submit to Adam,' and they *all* submitted. But Iblis *did not*. He refused and was too proud; and he was of the disbelievers.

36. And We said: 'O Adam, dwell thou and thy wife in the garden, and eat therefrom plentifully wherever you will, but approach not this tree, lest you be of the wrongdoers.'

37. But Satan caused them both to slip by means of it and drove them out of *the state* in which they were. And We said: 'Go forth; some of you are enemies of others, and for you there is an abode in the earth and a provision for a time.'

* 35. And *remember the time*, when We said to the angels: 'Submit to Adam,' and they *all* submitted **except** Iblis. He refused and **acted with arrogance**; and he was of the disbelievers.

فِي الْأَرْضِ خَلِيفَةً ۖ قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ ۚ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَرِّسُ لَكَ ۖ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ ﴿٣١﴾

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ ﴿٣٢﴾

قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا ۖ إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ ﴿٣٣﴾

قَالَ يَا آدَمُ أَنْبِئْهُمْ بِأَسْمَائِهِمْ فَلَمَّا أَنْبَأَهُمْ بِأَسْمَائِهِمْ قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ الْغَيْبِ السَّمُوتِ وَالْأَرْضِ وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنْتُمْ تَكْتُمُونَ ﴿٣٤﴾

وَرَادَّ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ ۖ أَبَىٰ وَاسْتَكْبَرَ ۖ وَكَانَ مِنَ الْكَافِرِينَ ﴿٣٥﴾

وَقُلْنَا يَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ ﴿٣٦﴾

فَأَزَلَّهُمَا الشَّيْطَانُ عَنْهَا فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ ۖ وَقُلْنَا اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَىٰ حِينٍ ﴿٣٧﴾

38. Then Adam learnt from his Lord certain words *of prayer*. So He turned towards him with mercy. Surely, He is Oft-Returning *with compassion, and is Merciful*.

39. We said: 'Go forth, all of you, from here. And if there comes to you guidance from Me, then whoso shall follow My guidance, on them *shall come* no fear, nor shall they grieve.'

40. But they who will disbelieve and treat Our Signs as lies, these shall be the inmates of the Fire; therein shall they abide.

فَتَلَمَّىٰ آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ ۚ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ ﴿٣٨﴾

قُلْنَا اهْبِطُوا مِنْهَا جَمِيعًا ۚ فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَن تَبِعَ هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٣٩﴾

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ النَّارِ ۖ هُمْ فِيهَا خَالِدُونَ ﴿٤٠﴾

R. 5.

41. O children of Israel! remember My favour which I bestowed upon you, and fulfil your covenant with Me, I will fulfil My covenant with you, and Me alone should you fear.

42. And believe in what I have sent down which fulfils that which is with you, and be not the first to disbelieve therein, and barter not My Signs for a paltry price, and take protection in Me alone.

43. And confound not truth with falsehood nor hide the truth, knowingly.

44. And observe Prayer and pay the Zakāt, and bow down with those who bow.

45. Do you enjoin others to do what is good and forget your own selves, while you read the Book? Will you not then understand?

46. And seek help with patience and Prayer; and this indeed is hard except for the humble in spirit,

47. Who know for certain that they will meet their Lord, and that to Him will they return.

يٰٓبَنِي إِسْرَءِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنعَمْتُ عَلَيْكُمْ وَأَوْفُوا بِعَهْدِي أُوفِ بِعَهْدِكُمْ وَإِيَّايَ فَارْهَبُونِ ﴿٤١﴾

وَامِنُوا بِمَا أَنزَلْتُ مُصَدِّقًا لِّمَا مَعَكُمْ وَلَا تَكُونُوا أَوَّلَ كَافِرٍ بِهِ ۚ وَلَا تَشْتَرُوا بِآيَاتِي ثَمَنًا قَلِيلًا ۚ وَإِيَّايَ فَاتَّقُونِ ﴿٤٢﴾

وَلَا تَلِيْسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوا الْحَقَّ ۚ وَأَنْتُمْ تَعْلَمُونَ ﴿٤٣﴾

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ ﴿٤٤﴾

أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ أَنفُسَكُمْ وَأَنْتُمْ تَتْلُونَ الْكِتَابَ ۚ أَفَلَا تَعْقِلُونَ ﴿٤٥﴾

وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ ۚ إِنَّهَا لَكِبِيرَةٌ إِلَّا عَلَى الْغَاشِيِينَ ﴿٤٦﴾

الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلْقُوا رَبَّهُمْ ۚ وَالرَّابِعُ ۖ أَنَّهُمْ إِلَيْهِ رَاجِعُونَ ﴿٤٧﴾

R. 6.

48. O children of Israel! remember My favour which I bestowed upon you and that I exalted you above the peoples.

49. And fear the day when no soul shall serve as a substitute for another soul at all, nor shall intercession be accepted for it; nor shall ransom be taken from it; nor shall they be helped.

50. And *remember the time* when We delivered you from Pharaoh's people who afflicted you with grievous torment, slaying your sons and sparing your women; and in that there was a great trial for you from your Lord.

51. And *remember the time* when We divided the sea for you and saved you and drowned Pharaoh's people, while you looked on.

52. And *remember the time* when We made Moses a promise of forty nights; then you took the calf *for worship* in his absence and you were transgressors.

53. Then We forgave you thereafter, that you might be grateful.

54. And *remember the time* when We gave Moses the Book and the Discrimination, that you might be rightly guided.

55. And *remember the time* when Moses said to his people: 'O my people, you have indeed wronged yourselves by taking the calf *for worship*; turn you therefore to your Maker, and slay your own people; that is the best for you with your Maker.' Then He turned towards you with compassion. Surely, He is Oft-Returning *with compassion*, and is Merciful.

يٰٓبَنِي إِسْرَءِيلَ اذْكُرُوا نِعْمَتِيَ
الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَنِّي
فَضَّلْتُكُمْ عَلَى الْعَالَمِينَ ﴿٤٨﴾

وَاتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ
نَفْسٍ شَيْئًا وَلَا يُقْبَلُ مِنْهَا شَفَاعَةٌ
وَلَا يُؤْخَذُ مِنْهَا عَدْلٌ وَلَا هُمْ
يُنصَرُونَ ﴿٤٩﴾

وَإِذْ نَجَّيْنَكُمْ مِنَ آلِ فِرْعَوْنَ يَسُومُونَكُمْ
سُوءَ الْعَذَابِ يُدَبِّحُونَ أَبْنَاءَكُمْ
وَيَسْتَحْيُونَ نِسَاءَكُمْ وَفِي ذَلِكُمْ بَلَاءٌ
مِّن رَّبِّكُمْ عَظِيمٌ ﴿٥٠﴾

وَإِذْ فَرَقْنَا بِكُمْ الْبَحْرَ فَأَنْجَيْنَكُمْ
وَأَغْرَقْنَا آلَ فِرْعَوْنَ وَأَنْتُمْ تَنْظُرُونَ ﴿٥١﴾

وَإِذْ وَعدْنَا مُوسَىٰ أَرْبَعِينَ لَيْلَةً
ثُمَّ اتَّخَذْتُمُ الْجِبَلَ مِنْ بَعْدِهِ
أَنْتُمْ ظَالِمُونَ ﴿٥٢﴾

ثُمَّ عَفَوْنَا عَنْكُمْ مِّنْ بَعْدِ ذَلِكَ
لَعَلَّكُمْ تَشْكُرُونَ ﴿٥٣﴾

وَإِذْ آتَيْنَا مُوسَى الْكِتَابَ وَالْفُرْقَانَ
لَعَلَّكُمْ تَهْتَدُونَ ﴿٥٤﴾

وَإِذْ قَالَ مُوسَى لِقَوْمِهِ يُقَوْمُوا لَكُمْ
ظَلَمْتُمْ أَنْفُسَكُمْ إِتَّخَذْتُمُ الْجِبَلَ
فِتْنًا بَيْنَكُمْ فَاقْتُلُوا أَنْفُسَكُمْ
ذَٰلِكُمْ خَيْرٌ لَّكُمْ عِنْدَ بَارِئِكُمْ فَتَابَ
عَلَيْكُمْ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ ﴿٥٥﴾

56. And *remember* when you said: 'O Moses, we will by no means believe thee until we see Allāh face to face;' then the thunderbolt overtook you, while you gazed.

وَإِذْ قُلْتُمْ يُمُوسَىٰ كُنْ تُوًى مِنْ لَكَ
حَتَّىٰ تَرَىٰ اللَّهَ جَهْرَةً فَأَخَذَتْكُمُ
الصَّاعِقَةُ وَأَنْتُمْ تَنْظُرُونَ ﴿٥٦﴾

57. Then We raised you up after your death, that you might be grateful.

ثُمَّ بَعَثْنَاكَ مِنْ بَعْدِ مَوْتِكَ لَعَلَّكُمْ
تَشْكُرُونَ ﴿٥٧﴾

58. And We caused the clouds to be a shade over you and sent down on you Manna and Salwā, *saying*: 'Eat of the good things We have provided for you.' And they wronged Us not, but it was themselves that they wronged.

وَوَهَبْنَا لَكُمْ عَلَيْنَا أَنْعَامًا وَأَنْزَلْنَا عَلَيْكُمْ
الْمَنَّاءَ وَالسَّلْوَىٰ كُلُوا مِنْ طَيِّبَاتِ مَا
رَزَقْنَاكُمْ وَمَا ظَلَمُونَا وَلَكِنْ كَانُوا أَنْفُسَهُمْ
يَظْلِمُونَ ﴿٥٨﴾

59. And *remember the time* when We said: "Enter this village and eat therefrom—wherever you will—plentifully; and enter the gate submissively and say: 'God! forgive us our sins.' We shall forgive you your sins and We shall give increase to those who do good."

وَإِذْ قُلْنَا ادْخُلُوا هَذِهِ الْقَرْيَةَ
فَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ رَغَدًا وَ
ادْخُلُوا الْبَابَ سُجَّدًا وَقُولُوا حِطَّةٌ
نَغْفِرْ لَكُمْ خَطِيئَتَكُمْ وَسَنَزِيدُ الْمُحْسِنِينَ ﴿٥٩﴾

60. The transgressors changed *it* for a word other than that which was said to them. So We sent down upon the transgressors a punishment from heaven, because they were disobedient.

فَبَدَّلَ الَّذِينَ ظَلَمُوا قَوْلًا غَيْرَ
الَّذِي قِيلَ لَهُمْ فَأَنْزَلْنَا عَلَى الَّذِينَ
ظَلَمُوا رِجْزًا مِنَ السَّمَاءِ بِمَا كَانُوا
يَفْسُقُونَ ﴿٦٠﴾

R. 7.

61. And *remember the time* when Moses prayed for water for his people, and We said: 'Strike the rock with thy rod,' and there gushed forth from it twelve springs, *so that* every tribe knew their drinking place. 'Eat and drink of what Allāh has provided, and commit not iniquity in the earth, creating disorder.'

وَإِذْ اسْتَسْقَىٰ مُوسَىٰ لِقَوْمِهِ فَقُلْنَا
اضْرِبْ بِعَصَاكَ الْحَجَرَ فَانْفَجَرَتْ
مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا قَدْ عَلِمَ كُلُّ
أُنَاسٍ مَشْرَبَهُمْ كُلُوا وَاشْرَبُوا مِنْ
رِزْقِ اللَّهِ وَلَا تَعْثَوْا فِي الْأَرْضِ
مُفْسِدِينَ ﴿٦١﴾

62. And *remember the time* when you said: 'O Moses, surely, we will not remain content with one *kind of* food; pray, then, to thy Lord for us that He bring forth for us of what the

وَإِذْ قُلْتُمْ يُمُوسَىٰ كُنْ نَصِيرَ عَلَيْنَا
وَاجِدْ قَادِرٌ لَنَا رَبِّكَ يُخْرِجْ لَنَا مِمَّا
تَنْبِتُ الْأَرْضُ مِنْ بَقْلِهَا وَقِثَاقِهَا وَ

68. And *remember* when Moses said to his people: 'Allāh commands you to slaughter a cow,' they said: 'Dost thou make a jest of us?' He said: 'I seek refuge with Allāh from being one of the ignorant.'

69. They said: 'Pray for us to thy Lord that He make plain to us what she is.' He answered: 'God says, it is a cow, neither old nor young, full-grown, between the two; now do what you are commanded.'

70. They said: 'Pray for us to thy Lord that He make plain to us what colour she is.' He answered: 'God says, it is a cow of a dun colour, pure and rich in tone; delighting the beholders.'

71. They said: 'Pray for us to thy Lord that He make plain to us what she is, for *all such* cows appear to us alike; and if Allāh please, we shall indeed be guided.'

72. He answered: 'God says, it is a cow not broken in to plough the earth or water the tilth; one without blemish; of one colour.' They said: 'Now hast thou brought the truth.' Then they slaughtered her, though they would rather not do so.

R. 9.

73. And *remember the time* when you slew a person and differed among yourselves about it; and Allāh would bring to light what you concealed.

74. Then We said: 'Smite him (the murderer) for a part of the offence against him (the murdered person).' Thus Allāh gives life to the dead and shows you His Signs that you may understand.

75. Then your hearts became hardened after that, till they were like stones or harder still; for of stones indeed there are some out of

وَاِذْ قَالَ مُوسٰى لِقَوْمِهٖ اِنَّ اللّٰهَ يَامُرُكُمْ اَنْ تَذَبَحُوْا بَقْرَةً قَالُوْٓا اَتَنْتَٰخِذُ نَٰهَضًا ۙ قَالَ اَعُوْذُ بِاللّٰهِ اَنْ اَكُوْنَ مِنَ الْجَاهِلِيْنَ ۝۶۸

قَالُوْٓا اِذْعُنَا رَبَّنَا يَبَيِّنْ لَّنَا مَا هِيَ ۙ قَالَ اِنَّهٗ يَقُوْلُ اِنَّهَا بَقْرَةٌ ۙ لَا فَارِصٌ وَّلَا يَكْرَهُوْنَ اَنْ بَيْنَ ذٰلِكَ ۙ فَاَفْعَلُوْا مَا تُؤْمَرُوْنَ ۝۶۹

قَالُوْٓا اِذْعُنَا رَبَّنَا يَبَيِّنْ لَّنَا مَا لَوْنُهَا ۙ قَالَ اِنَّهٗ يَقُوْلُ اِنَّهَا بَقْرَةٌ صَفْرًا ۙ فَاقْرَءْ لَّوْنُهَا تَسْمًا تَطْهِّرِيْنَ ۝۷۰

قَالُوْٓا اِذْعُنَا رَبَّنَا يَبَيِّنْ لَّنَا مَا هِيَ ۙ اِنَّ الْبَقَرَ تَشْبَهُ عَلَيْنَا وَلَا تَارِ اِنْ شَاءَ اللّٰهُ لَمُهْتَدُوْنَ ۝۷۱

قَالَ اِنَّهٗ يَقُوْلُ اِنَّهَا بَقْرَةٌ ۙ لَا دَلُوْلٌ تُثِيْرُ الْاَرْضَ وَلَا تَسْقٰى الْحَرٰثَۃَ مُسَلَّمَةٌ ۙ لَا شِيْءَ فِيْهَا ۙ قَالُوْٓا اَلَنْ جِئْتَ بِالْحَقِّ ۙ فَذَبَحُوْهَا وَمَا كَادُوْٓا يَفْعَلُوْنَ ۝۷۲

وَاِذْ قَتَلْتُمْ نَفْسًا ۙ فَادْرَءْتُمْ فِيْهَا ۙ وَاللّٰهُ مُخْرِجٌ مَّا كُنْتُمْ تَكْتُمُوْنَ ۝۷۳

فَقُلْنَا اضْرِبُوْهُ بِبَعْضِهَا ۙ كَذٰلِكَ يُحْيِي اللّٰهُ الْمَوْتٰى ۙ وَيُرِيْكُمْ اٰيٰتِهٖ لَعَلَّكُمْ تَعْقِلُوْنَ ۝۷۴

ثُمَّ قَسَتْ قُلُوْبُكُمْ مِنْۢ بَعْدِ ذٰلِكَ فَهِيَ كَالْحِجَارِ ۙ اَوْ اَشَدُّ قَسُوَةً ۙ وَاِنَّ مِنْ الْحِجَارِ لَمَآ يَتَفَجَّرُ مِنْهُ الْاَنْهَارُ ۝۷۵

which gush forth streams, and of them there are some out of which flows water when they cleave asunder. And indeed, of them there are some that humble themselves for fear of Allāh. And Allāh is not unmindful of what you do.

- * 76. Do you expect that they will believe you when a party of them hear the word of Allāh, then pervert it after they have understood it, and they know *the consequences thereof*?

77. And when they meet those who believe, they say: 'We believe,' and when they meet one another in private, they say: 'Do you inform them of what Allāh has unfolded to you, that they may thereby argue with you before your Lord? Will you not then understand?'

78. Do they not know that Allāh knows what they conceal and what they disclose?

79. And some of them are illiterate; they know not the Book but *their own false notions*, and they *do nothing* but conjecture.

80. Woe, therefore, to those who write the Book with their own hands, and then say: 'This is from Allāh,' that they may take for it a paltry price. Woe, then, to them for what their hands have written, and woe to them for what they earn.

81. And they say: 'The Fire shall not touch us except for a *small* number of days.' Say: 'Have you taken a promise from Allāh? Then, Allāh will never break His promise. Or, do you say of Allāh what you know not?'

- * 76. Do you entertain the hope that they will believe in you while a party from among them has been *wilfully* perverting the word of Allāh after they had heard it and understood it and knew it full well.

وَرَأَى مِنْهَا لَمَّا يَشَقُّقُ فَيَخْرُجُ مِنْهُ
الْمَاءُ ۖ وَرَأَى مِنْهَا لَمَّا يَهْبِطُ مِنْ
خَشْيَةِ اللَّهِ ۖ وَمَا اللَّهُ بِغَافِلٍ عَمَّا
تَعْمَلُونَ ﴿٧٥﴾

أَفَتَتَطَمَعُونَ أَنْ يُؤْمِنُوا بِالْكُمْ وَقَدْ كَانَ
فَرِيقٌ مِنْهُمْ يَسْمَعُونَ كَلَامَ اللَّهِ
ثُمَّ يَحْرِفُونَ مِنْ بَعْدِ مَا عَقَلُوهُ وَ
هُمْ يَعْلَمُونَ ﴿٧٦﴾

وَرَأَى الْقَوَّالِينَ آمَنُوا قَالُوا آمَنَّا
وَرَأَى آخِلًا بَعْضُهُمْ إِلَى بَعْضٍ قَالُوا
أَتَحَدِّثُونَ لَهُمْ بِمَا فَتَحَ اللَّهُ عَلَيْكُمْ
لِيَخَاجُوكُمْ بِهِ عِنْدَ رَبِّكُمْ ۖ أَفَلَا
تَعْقِلُونَ ﴿٧٧﴾

أَوَلَا يَعْلَمُونَ أَنَّ اللَّهَ يَعْلَمُ مَا يُسِرُّونَ
وَمَا يُخْلِفُونَ ﴿٧٨﴾

وَمِنْهُمْ أُمِّيُّونَ لَا يَعْلَمُونَ الْكِتَابَ إِلَّا
بِقَوْلِهِمْ ۖ وَرَأَى مِنْهُمْ لَا يَعْقِلُونَ ﴿٧٩﴾

فَوَيْلٌ لِلَّذِينَ يَكْتُبُونَ الْكِتَابَ بِأَيْدِيهِمْ
ثُمَّ يَقُولُونَ هَذَا مِنْ عِنْدِ اللَّهِ
لِيَشْتَرُوا بِهِ ثَمَنًا قَلِيلًا ۖ فَوَيْلٌ لَهُمْ
مِمَّا كَتَبَتْ أَيْدِيهِمْ وَوَيْلٌ لَهُمْ مِمَّا
يَكْسِبُونَ ﴿٨٠﴾

وَقَالُوا لَنْ تَمَسَّنَا النَّارُ إِلَّا أَيَّامًا
مَعْدُودَةً ۚ قُلْ أَتَّخَذُكُمْ عِنْدَ اللَّهِ عَهْدًا
فَلَنْ يُخْلِفَ اللَّهُ عَهْدَهُ ۚ أَمْ تَقُولُونَ عَلَى
اللَّهِ مَا لَا تَعْلَمُونَ ﴿٨١﴾

82. Aye, whoso does evil and is encompassed by his sins—those are the inmates of the Fire; therein shall they abide.

83. But they who believe and do good works—those are the dwellers of Heaven; therein shall they abide.

R. 10.

84. And *remember the time* when We took a covenant from the children of Israel: 'You shall worship *nothing* but Allāh and *show* kindness to parents and to kindred and orphans and the poor, and speak to men kindly and observe Prayer, and pay the Zakāt;' then you turned away in aversion, except a few of you.

85. And *remember the time* when We took a covenant from you: 'You shall not shed your blood or turn your people out of your homes;' then you confirmed *it*; and you have been witness *to it*.

86. Yet you are the people who slay your own brethren and turn out a section of your people from their homes, backing up one another against them with sin and transgression. And if they come to you as captives, you ransom them, while their *very* expulsion was unlawful for you. Do you, then, believe in part of the Book and disbelieve in part? There is, therefore, no reward for such among you as do this, except disgrace in the present life; and on the Day of Judgment they shall be driven to a most severe chastisement; and surely, Allāh is not unmindful of what you do.

87. These are they who have preferred the present life to the Hereafter. Their punishment shall not therefore be lightened, nor shall they be helped *in any other way*.

بَلَىٰ مَنْ كَسَبَ سَيِّئَةً وَأَحَاطَتْ بِهِ
خَطِيئَتُهُ فَأُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ
فِيهَا خَالِدُونَ ﴿٨٢﴾

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا
خَالِدُونَ ﴿٨٣﴾

وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَءِيلَ
لَا تَعْبُدُونَ إِلَّا اللَّهَ تَ يَا أُولَٰئِ
لَا حَسَنًا وَذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَ
الْمَسْكِينِ وَقُولُوا لِلنَّاسِ حُسْنًا وَ
آقِمُْوا الصَّلَاةَ وَآتُوا الزَّكَاةَ ثُمَّ
تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِّنْكُمْ وَ أَنْتُمْ
مُعْرِضُونَ ﴿٨٤﴾

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ لَا تَسْفِكُونَ
دِمَاءَكُمْ وَلَا تُخْرِجُونَ أَنْفُسَكُمْ مِنْ
دِيَارِكُمْ ثُمَّ أَقْرَرْتُمْ وَأَنْتُمْ تَشْهَدُونَ ﴿٨٥﴾

ثُمَّ أَنْتُمْ هَؤُلَاءِ تَقْتُلُونَ أَنْفُسَكُمْ وَ
تُخْرِجُونَ فِرْيَاقًا مِّنْكُمْ مِنْ دِيَارِهِمْ
تُظَاهَرُونَ عَلَيْهِمْ بِالْإِثْمِ وَالْعُدَاوَانِ
وَإِنْ يَأْتُواكُمْ أَسْرَىٰ تُفْدُوهُمْ وَهُمْ
مُحَرَّمٌ عَلَيْكُمْ إِيخْرَاجُهُمْ أَفَتُؤْمِنُونَ
بِبَعْضِ الْكِتَابِ وَتَكْفُرُونَ بِبَعْضٍ
فَمَا جَزَاءُ مَنْ يَفْعَلْ ذَٰلِكَ مِنْكُمْ إِلَّا
خِزْيٌ فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ الْقِيَمَةِ
يُرَدُّونَ إِلَىٰ أَشَدِّ الْعَذَابِ وَمَا اللَّهُ
بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿٨٦﴾

أُولَٰئِكَ الَّذِينَ اشْتَرَوُا الْحَيَاةَ
الدُّنْيَا بِالْآخِرَةِ فَلَا يَخَفُ عَنْهُمْ
الْعَذَابُ وَلَا هُمْ يُنصَرُونَ ﴿٨٧﴾

R. 11.

88. And verily, We gave Moses the Book and caused after him Messengers to follow in his footsteps; and to Jesus, son of Mary, We gave manifest Signs, and strengthened him with the Spirit of holiness. Will you then, every time a Messenger comes to you with what you yourselves desire not, behave arrogantly and treat some as liars and slay others?

89. They said: 'Our hearts are wrapped in covers.' Nay, Allāh has cursed them for their disbelief. Little is that which they believe.

90. And when there came to them a Book from Allāh, fulfilling that which is with them—and before that they had prayed for victory over the disbelievers—yet when there came to them that which they knew, they rejected it. The curse of Allāh be on the disbelievers.

91. Evil is that for which they have sold their souls: that they should disbelieve in what Allāh has revealed, grudging that Allāh should send down His grace on whomsoever of His servants He pleases. So they incurred wrath upon wrath; and there is an humiliating chastisement for the disbelievers.

92. And when it is said to them: 'Believe in what Allāh has sent down,' they say: 'We believe in what has been sent down to us;' and they disbelieve in what *has been sent down* after that, yet it is the Truth, fulfilling that which is with them. Say: 'Why, then, did you attempt to slay the Prophets of Allāh before this, if you were believers?'

93. And Moses came to you with manifest Signs, then you took the calf for worship in his absence and you were transgressors.

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ وَقَفَّيْنَا مِنْ
بَعْدِهِ بِالرُّسُلِ وَآتَيْنَا عِيسَى ابْنَ
مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ
الْقُدُسِ أَفَكُلَّمَا جَاءَكُمْ رَسُولٌ بِمَا لَا
تَهْوَى أَنْفُسُكُمْ اسْتَكْبَرْتُمْ فَفَرِقْنَا
كَذَّبْتُمْ وَفَرِقْنَا تَقْتُلُونَ ﴿٨٨﴾

وَقَالُوا قُلُوبُنَا غُلْفٌ ۚ بَلْ لَعَنَهُمُ
اللَّهُ بِكُفْرِهِمْ فَقَلِيلًا مَّا يُؤْمِنُونَ ﴿٨٩﴾

وَلَمَّا جَاءَهُمْ كِتَابٌ مِنْ عِنْدِ اللَّهِ
مُصَدِّقٌ لِمَا مَعَهُمْ ۚ وَكَانُوا مِنْ قَبْلُ
يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا ۚ فَلَمَّا
جَاءَهُمْ مَا عَرَفُوا كَفَرُوا بِهِ ۚ فَلَعْنَةُ اللَّهِ
عَلَى الْكَافِرِينَ ﴿٩٠﴾

بِئْسَمَا اشْتَرَوْا بِهِ أَنْفُسَهُمْ أَن يَكْفُرُوا
بِمَا أَنْزَلَ اللَّهُ بَغْيًا أَنْ يَنْزِلَ اللَّهُ مِنْ
فَضْلِهِ عَلَى مَن يَشَاءُ مِنْ عِبَادِهِ ۚ فَبَاءُوا
بِغَضَبٍ عَلَى غَضَبٍ ۚ وَلِلْكَافِرِينَ عَذَابٌ
مُهِينٌ ﴿٩١﴾

وَإِذَا قِيلَ لَهُمْ آمِنُوا بِمَا أَنْزَلَ اللَّهُ
قَالُوا نُوْمِنُ بِمَا أَنْزَلَ عَلَيْنَا ۚ وَ
يَكْفُرُونَ بِمَا وَدَّ أَنْ يُنْزِلَ ۚ وَهُوَ الْحَقُّ مُصَدِّقًا
لِمَا مَعَهُمْ قُلْ فَلِمَ تَقْتُلُونَ أَنْبِيَاءَ
اللَّهِ مِنْ قَبْلُ ۚ إِنَّكُمْ كُنْتُمْ مُؤْمِنِينَ ﴿٩٢﴾

وَلَقَدْ جَاءَكُمْ مُوسَى بِالْبَيِّنَاتِ ثُمَّ
اتَّخَذْتُمُ الْعِجْلَ مِنْ بَعْدِهِ وَأَنْتُمْ
ظَالِمُونَ ﴿٩٣﴾

94. And *remember the time*, when We took a covenant from you and raised high above you the Mount, *saying*: ‘Hold firmly to what We have given you and hearken;’ they said: ‘We hear and we disobey;’ and their hearts were permeated with *the love of the calf* because of their disbelief. Say: ‘Evil is that which your faith enjoins on you, if you have any faith!’

95. Say: ‘If the abode of the Hereafter, with Allāh, is solely for you to the exclusion of *all* other people, then wish for death, if you are truthful.’

96. But never shall they wish for it, because of what their own hands have sent on before *them*; and Allāh knows the wrongdoers well.

97. And thou shalt surely find them of all people, the most covetous of life, even *more* than those who set up equals *with God*. Every one of them wishes that he may be granted a life of a thousand years, but his being granted *such* life shall not keep him away from the punishment; and Allāh sees all that they do.

R. 12.

98. Say: ‘Whoever is an enemy to Gabriel—for he it is who has caused it to descend on thy heart by the command of Allāh, which fulfils that which precedes it, and is a guidance and glad tidings to the believers—

99. ‘Whoever is an enemy to Allāh, and His angels, and His Messengers, and Gabriel, and Michael, then surely, Allāh is an enemy to *such* disbelievers.’

100. And surely, We have sent down to thee manifest Signs, and no one disbelieves in them but the disobedient.

وَاِذْ اَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَّاَسْمَعُوا ۚ قَالُوا سَمِعْنَا وَاَعَصَيْنَا ۚ وَاُشْرِبُوا فِي قُلُوبِهِمُ الْعِجْلَ يَكْفُرْهُمْ قُلُوبُهُمْ بِمَا كُفَرُوا بِهٖ اِيْمًا ۚ كُنْتُمْ مُؤْمِنِينَ ﴿٩٤﴾

قُلْ اِنْ كُنْتُمْ تُحِبُّونَ الدُّنْيَا الْآخِرَةَ ۖ عِنْدَ اللّٰهِ خَالِصَةٌ مِّنْ دُوْنِ النَّاسِ فَتَمَنُّوْا الْمَوْتَ اِنْ كُنْتُمْ صٰدِقِيْنَ ﴿٩٥﴾

وَلَنْ يَّتَمَنَّوْهُ اَبَدًا ۖ يَمَّا قَدْ مَتَّ اَيْدِيَهُمْ ۚ وَاللّٰهُ عَلِيْمٌ بِالظّٰلِمِيْنَ ﴿٩٦﴾

وَلَتَجِدَنَّهُمْ اٰخَرَصَ النَّاسِ عَلَىٰ حَيٰوةٍ ۚ وَمِنَ الَّذِيْنَ اَشْرَكُوْا ۖ يُوَدُّ اَحَدُهُمْ لَوْ يُعْمَرُ اَلْفَ سَنَةٍ ۚ وَمَا هُوَ بِمُرْحَزِهٖ ۚ مِنَ الْعَذَابِ اَنْ يُعْمَرَ ۚ وَاللّٰهُ بِصِيْرٍ يَّمَّا يَعْمَلُوْنَ ﴿٩٧﴾

قُلْ مَنْ كَانَ عَدُوًّا لِجِبْرِیْلَ فَاِنَّهٗ نَزَّلَهٗ عَلٰی قَلْبِكَ بِاِذْنِ اللّٰهِ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ وَهُدًى وَبُشْرٰی لِلْمُؤْمِنِيْنَ ﴿٩٨﴾

مَنْ كَانَ عَدُوًّا لِلّٰهِ وَرَسُوْلِهِ وَجِبْرِیْلَ وَمِیْكَدَ ۖ قَالَ اللّٰهُ عَدُوًّا لِلْكَافِرِيْنَ ﴿٩٩﴾

وَلَقَدْ اَنْزَلْنَا اِلَيْكَ اٰیٰتٍ بَيِّنٰتٍ ۚ وَمَا يَكْفُرُ بِهَا اِلَّا الْفٰسِقُوْنَ ﴿١٠٠﴾

101. What! every time they make a covenant, will a party among them throw it aside? Nay, most of them have no faith.

102. And *now* when there has come to them a Messenger from Allāh, fulfilling that which is with them, a party of the people to whom the Book was given have thrown the Book of Allāh behind their backs, as if they knew *it* not.

103. And they pursue *the course* which the rebellious *men* followed during the reign of Solomon. And Solomon did not disbelieve; but *it* was the rebellious ones *who* disbelieved, teaching people falsehood and deception. And *they* pursue what was revealed to the two angels in Babylon, Hārūt and Mārūt. But these two taught no one until they had said: 'We are but a trial, do not therefore disbelieve.' So men learnt from them that by which they made a difference between a man and his wife, but they harmed no one thereby, except by the command of Allāh; *on the contrary*, these people are learning that which would harm them and do them no good. And they have certainly known that he who trafficks therein has no share of good in the Hereafter; and surely, evil is that for which they have sold their souls; had they but known!

104. And if they had believed and acted righteously, better surely would have been the reward from Allāh, had they but known!

R. 13.

105. O ye who believe! say not 'Rā'inā,' but say, 'Unzurnā' and hearken. And for the disbelievers is a painful punishment.

أَوْ كُلَّمَا عَاهَدُوا عَهْدًا نَبَذَهُ فَرِيقٌ
مِّنْهُمْ بَلْ أَكْثَرُهُمْ لَا يُؤْمِنُونَ ﴿١٠١﴾

وَلَمَّا جَاءَهُمْ رَسُولٌ مِّنْ عِنْدِ اللَّهِ
مُصَدِّقٌ لِّمَا مَعَهُمْ نَبَذَ فَرِيقٌ مِّنَ
الَّذِينَ أُوتُوا الْكِتَابَ كِتَابَ اللَّهِ
وَرَءَاهُمْ ظُهُورَهُمْ كَانَتْهُمْ لَا يَعْلَمُونَ ﴿١٠٢﴾

وَاتَّبَعُوا مَا تَتْلُوا الشَّيَاطِينُ عَلَى
مُلْكٍ سُلَيْمٍ ۖ وَمَا كَفَرَ سُلَيْمٌ وَلَكِنَّ
الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ
السِّحْرَ ۖ وَمَا أُنْزِلَ عَلَى الْمَلَكَيْنِ
بِبَابِلَ هَارُوتَ وَمَارُوتَ ۖ وَمَا
يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّى يَقُولَا إِنَّمَا
تَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ ۖ فَيَتَعَلَّمُونَ
مِنْهُمَا مَا يَفْعَلُونَ بِهِ بَيْنَ الْمَرْءِ
وَزَوْجِهِ وَمَا هُمْ بِضَارِّينَ بِهِ مِنْ أَحَدٍ
إِلَّا بِإِذْنِ اللَّهِ ۖ وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ
وَلَا يَنْفَعُهُمْ ۖ وَلَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ
مَا لَهُ فِي الْآخِرَةِ مِنْ خَلَاقٍ ثُمَّ وَلَّيَتْهُ
مَا شَرَوْا بِهِ ۖ أَنفُسَهُمْ لَوْ كَانُوا
يَعْلَمُونَ ﴿١٠٣﴾

وَلَوْ أَنَّهُمْ آمَنُوا وَآتَقَوْا لِمَثُوبَةٍ
مِّنْ عِنْدِ اللَّهِ خَيْرٌ لَّوْ كَانُوا
يَعْلَمُونَ ﴿١٠٤﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقُولُوا رَاعِنَا
وَقُولُوا انْظُرْنَا وَاسْمَعُوا ۚ وَلِلْكَافِرِينَ
عَذَابٌ أَلِيمٌ ﴿١٠٥﴾

۞

106. They who disbelieve from among the People of the Book, or from among those who associate gods *with Allāh*, desire not that any good should be sent down to you from your Lord; but Allāh chooses for His mercy whomsoever He pleases; and Allāh is of exceeding bounty.

مَا يَوَدُّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَلَا الْمُشْرِكِينَ أَنْ يُنَزَّلَ عَلَيْكُمْ مِنْ خَيْرٍ مِنْ رَبِّكُمْ وَاللَّهُ يَخْتَصُّ بِرَحْمَتِهِ مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿١٠٦﴾

107. Whatever Sign We abrogate or cause to be forgotten, We bring one better than that or the like thereof. Dost thou not know that Allāh has the power to do all that He wills?

مَا نَنْسَخْ مِنْ آيَةٍ أَوْ نُنسِهَا نَأْتِ بِخَيْرٍ مِنْهَا أَوْ مِثْلَهَا أَلَمْ تَعْلَمْ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٠٧﴾

108. Dost thou not know that the kingdom of the heavens and the earth belongs to Allāh alone? And there is no protector or helper for you beside Allāh.

أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿١٠٨﴾

109. Would you question the Messenger sent to you as Moses was questioned before this? And whoever takes disbelief in exchange for belief has undoubtedly gone astray from the right path.

أَمْ تُرِيدُونَ أَنْ تَسْأَلُوا رَسُولَكُمْ كَمَا سَأَلُوا مُوسَى مِنْ قَبْلُ وَمَنْ يَتَّبِعِ الْكُفْرَ بِالْإِيمَانِ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ ﴿١٠٩﴾

110. Many of the People of the Book wish out of *sheer* envy from their own selves that, after you have believed, they could turn you again into disbelievers after the truth has become manifest to them. But forgive and turn away *from them*, till Allāh brings about His decree. Surely, Allāh has the power to do all that He wills.

وَكَثِيرٌ مِنَ أَهْلِ الْكِتَابِ لَو يَرُدُّوكُمْ مِنْ بَعْدِ إِيمَانِكُمْ كُفَّارًا بَحْسَاءً مِنَ اللَّهِ أَنْفُسِهِمْ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْحَقُّ فَاعْفُوا وَاصْفَحُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١١٠﴾

111. And observe Prayer and pay the Zakāt; and whatever good you send on before you for yourselves, you shall find it with Allāh; surely, Allāh sees all that you do.

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَمَا تُقَدِّمُوا وَلَا تُؤْخِرُوا أَنْفُسَكُمْ مِنْ خَيْرٍ تَجِدُوهُ عِنْدَ اللَّهِ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١١١﴾

112. And they say, 'None shall ever enter Heaven unless he be a Jew or a Christian.' These are their vain desires. Say, 'Produce your proof, if you are truthful.'

وَقَالُوا لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا مَنْ كَانَ هُودًا أَوْ نَصْرًا يُلِكَ مَا نُنِيبُهُمْ قُلْ هَاتُوا بُرْهَانَكُمْ إِنْ كُنْتُمْ صَادِقِينَ ﴿١١٢﴾

* 113. Nay, whoever submits himself completely to Allāh, and is the doer of good, shall have his reward with his Lord. No fear *shall come* upon such, neither shall they grieve.

بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ
فَلَهُ أَجْرُهُ عِنْدَ رَبِّهِ وَلَا خَوْفٌ
عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١١٣﴾

R. 14.

114. And the Jews say, 'The Christians stand on nothing;' and the Christians say, 'The Jews stand on nothing;' while they *both* read the *same* Book. Even thus said those who had no knowledge, like what they say. But Allāh shall judge between them on the Day of Resurrection concerning that wherein they disagree.

وَقَالَتِ الْيَهُودُ لَيْسَتْ النَّصْرَىٰ عَلَىٰ شَيْءٍ وَقَالَتِ النَّصْرَىٰ لَيْسَتْ الْيَهُودُ عَلَىٰ شَيْءٍ ۖ وَهُمْ يَتْلُونَ الْكِتَابَ ۚ
كَذَلِكَ قَالَ الَّذِينَ لَا يَعْلَمُونَ
مِثْلَ قَوْلِهِمْ ۚ قَالَ اللَّهُ يَحْكُمُ بَيْنَهُمْ
يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ
يَخْتَلِفُونَ ﴿١١٤﴾

115. And who is more unjust than he who prohibits the name of Allāh being glorified in Allāh's temples and seeks to ruin them? It was not proper for such men to enter therein except in fear. For them is disgrace in this world; and theirs shall be a great punishment in the next.

وَمَنْ أَظْلَمُ مِمَّن مَّنَعَ مَسَاجِدَ اللَّهِ أَنْ
يُذَكَّرَ فِيهَا اسْمُهُ وَسُئِلَ فِي خَرَابِهَا
أُولَٰئِكَ مَا كَانَ لَهُمْ أَنْ يَدْخُلُوهَا إِلَّا
خَائِفِينَ ۚ لَهُمْ فِي الدُّنْيَا خِزْيٌ وَ
لَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ ﴿١١٥﴾

116. To Allāh belong the East and the West; so whithersoever you turn, there will be the face of Allāh. Surely, Allāh is Bountiful, All-Knowing.

وَاللَّهُ الْمَشْرِقُ وَالْمَغْرِبُ ۚ فَأَيْنَمَا
تُوَلُّوا فَثَمَّ وَجْهُ اللَّهِ ۚ إِنَّ اللَّهَ وَاسِعٌ
عَلِيمٌ ﴿١١٦﴾

117. And they say, 'Allāh has taken to Himself a son.' Holy is He! Nay, everything in the heavens and the earth belongs to Him. To Him are all obedient.

وَقَالُوا اتَّخَذَ اللَّهُ وَلَدًا ۚ سُبْحَنَهُ ۚ بَلَىٰ
لَهُ مَا فِي السَّمُوتِ وَالْأَرْضِ ۚ كُلُّ لَّهُ
قَائِمُونَ ﴿١١٧﴾

118. *He is* the Originator of the heavens and the earth. When He decrees a thing, He does only say to

بَدِيعُ السَّمُوتِ وَالْأَرْضِ ۚ وَإِذَا قَضَىٰ
أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ ﴿١١٨﴾

* it, 'Be!' and it is.

119. And those who have no knowledge say, 'Why does not Allāh speak to us, or a Sign come to us?' Likewise said those before them similar to their saying. Their hearts are alike. We have certainly made

وَقَالَ الَّذِينَ لَا يَعْلَمُونَ لَوْلَا يُكَلِّمُنَا
اللَّهُ أَوْ تَأْتِينَا آيَةٌ ۚ كَذَلِكَ قَالَ
الَّذِينَ مِنْ قَبْلِهِمْ مِثْلَ قَوْلِهِمْ ۚ
تَشَابَهَتْ قُلُوبُهُمْ ۚ قَدْ بَيَّنَّا

* 113. Nay, whoever submits himself completely to Allāh, while he is excellent in conduct, shall have his reward with his Lord.

* 118. See the explanation of “كُنْ فَيَكُونُ” (“‘Be!’ And it is”) at page 59 under 3:48. (Publisher)

the Signs plain for a people who firmly believe.

120. We have sent thee with the Truth, as a bearer of glad tidings and a warner. And thou wilt not be questioned about the inmates of Hell.

121. And the Jews will by no means be pleased with thee, nor the Christians, unless thou follow their creed. Say, 'Surely, Allāh's guidance alone is the guidance.' And if thou follow their evil desires after the knowledge that has come to thee, thou shalt have, from Allāh, no friend nor helper.

122. They to whom We have given the Book follow it as it ought to be followed; it is these that believe therein. And whoso believes not therein, these are they who are the losers.

R. 15.

123. O ye children of Israel! remember My favour which I bestowed upon you, and that I exalted you above all peoples.

124. And fear the day when no soul shall serve as a substitute for another soul at all, nor shall any ransom be accepted from it, nor any intercession avail it, nor shall they be helped.

125. And *remember* when his Lord tried Abraham with certain commands which he fulfilled. He said, 'I will make thee a Leader of men.' Abraham asked, 'And from among my offspring?' He said, 'My covenant does not embrace the transgressors.'

126. And *remember the time* when We made the House a resort for mankind and a place of security; and take ye the station of Abraham as a place of Prayer. And We

الْأَيْتِ لِقَوْمٍ يُؤْقِنُونَ ﴿١١٩﴾

إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا
وَلَا تُسْأَلُ عَنْ أَصْحَابِ الْجَحِيمِ ﴿١٢٠﴾

وَلَنْ تَرْضَى عَنْكَ الْيَهُودُ وَلَا النَّصَارَى
حَتَّى تَتَّبِعَ مِلَّتَهُمْ قُلْ إِنْ هَدَى اللَّهُ
هُوَ الْهُدَى وَلَئِنْ اتَّبَعْتَ أَهْوَاءَهُمْ
بَعْدَ الَّذِي جَاءَكَ مِنَ الْعِلْمِ مَا لَكَ
مِنَ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿١٢١﴾

الَّذِينَ آمَنُوا لَهُمْ كِتَابٌ يَشْكُرُونَ لَهُ حَقَّ
نِعْمَتِهِمْ وَأُولَئِكَ يُؤْمِنُونَ بِهِ وَمَنْ
يَكْفُرْ بِهِ فَأُولَئِكَ هُمُ الْخَاسِرُونَ ﴿١٢٢﴾

يَبْنِي إِسْرَاءَ يَلَاذْكُرُوا رِجْزِي الَّتِي
أَنْعَمْتُ عَلَيْكُمْ وَأَنِّي فَضَّلْتُكُمْ عَلَى
الْعَالَمِينَ ﴿١٢٣﴾

وَاتَّقُوا يَوْمًا مَا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ
شَيْئًا وَلَا يُقْبَلُ مِنْهَا عَدْلٌ وَلَا تَنْفَعُهَا
شَفَاعَةٌ وَلَا هُمْ يُنصَرُونَ ﴿١٢٤﴾

وَإِذِ ابْتَلَى إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ
فَاتَّمَّهُنَّ قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ
إِمَامًا قَالِ وَمِنْ ذُرِّيَّتِي قَالَ لَا يَنْتَهِ
عَهْدِي الظَّالِمِينَ ﴿١٢٥﴾

وَإِذْ جَعَلْنَا الْبَيْتَ مَحَابَّةً لِلنَّاسِ
وَأَمْنًا وَاتَّخِذُوا مِنْ مَّقَامِ إِبْرَاهِيمَ
مُصَلًّى وَعَهْدَنَا إِلَى إِبْرَاهِيمَ وَ

commanded Abraham and Ishmael, *saying*, 'Purify My House for those who perform the circuit and those who remain *therein* for devotion and those who bow down and fall prostrate *in Prayer*.'

127. And *remember* when Abraham said, 'My Lord, make this a town of peace and provide with fruits such of its dwellers as believe in Allāh and the Last Day,' He said, 'And on him too who believes not will I bestow benefits for a little while; then will I drive him to the punishment of the Fire, and an evil destination it is.'

128. And *remember the time* when Abraham and Ishmael raised the foundations of the House, *praying*, 'Our Lord, accept *this* from us; for Thou art All-Hearing, All-Knowing.

129. 'Our Lord, make us submissive to Thee and *make* of our offspring a people submissive to Thee. And show us our ways of worship, and turn to us with mercy; for Thou art Oft-Returning *with compassion and Merciful*.

130. 'And, our Lord, raise up among them a Messenger from among themselves, who may recite to them Thy Signs and teach them the Book and Wisdom and may purify them; surely, Thou art the Mighty, the Wise.'

R. 16.

131. And who will turn away from the religion of Abraham but he who is foolish of mind? Him did We choose in this world, and in the next he will surely be among the righteous.

132. When his Lord said to him, 'Submit,' he said, 'I have submitted to the Lord of the worlds.'

رَسْمَعِيلَ أَنْ طَهِّرَ بَيْتِيَ لِلطَّائِفِينَ
وَالْعَاكِفِينَ وَالرُّكَّعِ السُّجُودِ ﴿١٢٧﴾

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا بَلَدًا
أَمِنًا وَارْزُقْ أَهْلَهُ مِنَ الثَّمَرَاتِ مَنْ
أَمَنَ مِنْهُمْ بِاللَّهِ وَالْيَوْمِ الْآخِرِ قَالَ وَ
مَنْ كَفَرَ فَأُمَتِّعُهُ قَلِيلًا ثُمَّ أَضْطَرُّهُ
إِلَى عَذَابِ النَّارِ وَهُوَ مَخْصِيٌّ ﴿١٢٨﴾

وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ
الْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا
إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ﴿١٢٩﴾

رَبَّنَا وَاجْعَلْنَا مُسْلِمَيْنِ لَكَ وَمِنْ
ذُرِّيَّتِنَا أُمَّةً مُسْلِمَةً لَكَ وَارْزُقْنَا
مَنْكَ سَكَنًا وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ
الْعَوَّابُ الرَّحِيمُ ﴿١٣٠﴾

رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِنْهُمْ
يَتْلُو عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ
الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ إِنَّكَ أَنْتَ
الْعَزِيزُ الْحَكِيمُ ﴿١٣١﴾

١٥

وَمَنْ يَرْغَبْ عَنْ مِلَّةِ إِبْرَاهِيمَ لَا مَنَ
سِفَهُ نَفْسُهُ وَلَقَدْ اصْطَفَيْنَاهُ فِي الدُّنْيَا
وَلَا آئَةً فِي الْآخِرَةِ لَمَنِ الصَّالِحِينَ ﴿١٣٢﴾

إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمْ قَالَ أَسْلَمْتُ
لِرَبِّ الْعَالَمِينَ ﴿١٣٣﴾

133. The same did Abraham enjoin upon his sons—and *so did* Jacob—*saying*: ‘O my sons, truly Allāh has chosen this religion for you; so let not death overtake you except when you are in a state of submission.’

134. Were you present when death came to Jacob, when he said to his sons, ‘What will you worship after me?’ They answered, ‘We will worship thy God, the God of thy fathers, Abraham and Ishmael and Isaac, the One God; and to Him we submit ourselves.’

135. Those are a people that have passed away; for them is what they earned, and for you shall be what you earn; and you shall not be questioned as to what they did.

136. And they say, ‘Be ye Jews or Christians that you may be rightly guided.’ Say: ‘Nay, *follow ye* the religion of Abraham who was ever inclined *to God*; he was not of those who set up gods *with God*.’

137. Say ye: ‘We believe in Allāh and what has been revealed to us, and what was revealed to Abraham and Ishmael, and Isaac, and Jacob and *his* children, and what was given to Moses and Jesus, and what was given to *all other* Prophets from their Lord. We make no difference between any of them; and to Him we submit ourselves.’

138. And if they believe as you have believed, then are they surely guided; but if they turn back, then they are only creating a schism, and Allāh will surely suffice thee against them, for He is All-Hearing, All-Knowing.

*139. Say, ‘We will adopt the religion of Allāh; and who is better than Allāh in *teaching* religion, and Him alone do we worship.’

*139. **Note:** Religion of Allāh does not mean that God follows any religion. It only means a religion revealed by God.

وَوَصَّى بِهَا إِبْرَاهِيمُ بَنِيهِ وَيَعْقُوبُ يُبْنِي
إِنَّ اللَّهَ اصْطَفَى لَكُمْ الدِّينَ فَلَا
تُمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ ﴿١٣٣﴾

أَمْ كُنْتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ
الْمَوْتَ إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِنْ
بَعْدِي قَالُوا نَعْبُدُ إِلَهَكَ وَإِلَهَ
آبَائِكَ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ
إِلَهًُا وَاحِدًا وَنَحْنُ لَهُ مُسْلِمُونَ ﴿١٣٤﴾

بِرَبِّكَ أُمَّةٌ قَدْ خَلَتْ لَهَا مَا كَسَبَتْ
وَلَكُمْ مَا كَسَبْتُمْ وَلَا تُسْأَلُونَ عَمَّا
كَانُوا يَعْمَلُونَ ﴿١٣٥﴾

وَقَالُوا كُونُوا هُودًا أَوْ نَصَارَى تَهْتَدُوا
قُلْ بَلْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَ
مَا كَانَ مِنَ الْمُشْرِكِينَ ﴿١٣٦﴾

قُولُوا آمَنَّا بِاللَّهِ وَمَا أُنْزِلَ إِلَيْنَا وَمَا
أُنْزِلَ إِلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ
وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَى وَ
عِيسَى وَمَا أُوتِيَ النَّبِيُّونَ مِنْ رَبِّهِمْ لَا
نُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ
مُسْلِمُونَ ﴿١٣٧﴾

قُلْ إِنْ أَنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي
يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ
اللَّهُ غَفُورٌ رَحِيمٌ ﴿١٣٨﴾

صِبْغَةَ اللَّهِ وَمَنْ أَحْسَنُ مِنَ اللَّهِ صِبْغَةً
وَنَحْنُ لَهُ عَابِدُونَ ﴿١٣٩﴾

140. Say: 'Do you dispute with us concerning Allāh, while He is our Lord and your Lord? And for us are our works, and for you your works; and to Him alone we are sincerely devoted.'

141. Do you say that Abraham, and Ishmael, and Isaac, and Jacob, and his children were Jews or Christians? Say, 'Do you know better or Allāh?' And who is more unjust than he who conceals the testimony that he has from Allāh? And Allāh is not unaware of what you do.

142. Those are a people that have passed away; for them is what they earned, and for you shall be what you earn; and you shall not be questioned as to what they did.

قُلْ اَتَحْجُجُونَنَا فِي اللّٰهِ وَهُوَ رَبُّنَا وَ
رَبُّكُمْ وَلَنَا اَعْمَالٌ وَلَكُمْ اَعْمَالٌ لَّكُمْ
وَتَحْنُ لَهُ مُخْلِصُونَ ﴿١٤٠﴾

اَمْ تَقُولُونَ اِنَّ اِبْرٰهِيْمَ وَاِسْمٰعِيْلَ وَ
اِسْحٰقَ وَيَعْقُوْبَ وَالْاَسْبَاطَ كَانُوْا
هُودًا اَوْ نَصٰرٰى قُلْ اَنْتُمْ اَعْلَمُ
اَمْ اللّٰهُ ؕ وَمَنْ اَظْلَمُ مِمَّنْ كَتَمَ
شَهَادَةً عِنْدَهُ مِنَ اللّٰهِ ؕ وَمَا اللّٰهُ
بِغَافِلٍ عَمَّا تَعْمَلُوْنَ ﴿١٤١﴾

تِلْكَ اُمَّةٌ قَدْ خَلَتْ لَهَا مَا
كَسَبَتْ وَلَكُمْ مَّا كَسَبْتُمْ ؕ وَلَا
تُسْأَلُوْنَ عَمَّا كَانُوْا يَعْمَلُوْنَ ﴿١٤٢﴾

R. 17.

Part 2 143. The foolish among the people will say: 'What has turned them away from their Qiblah which they followed?' Say: 'To Allāh belong the East and the West. He guides whom He pleases to the right path.'

144. And thus have We made you an exalted nation, that you may be guardians over men, and the Messenger of God may be a guardian over you. And We did not appoint the Qiblah which thou didst follow, except that We might know him who follows the Messenger of God from him who turns upon his heels. And this is indeed hard, except for those whom Allāh has guided. And it does not behove Allāh to let your faith go in vain; surely, Allāh is Compassionate and Merciful to the people.

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا سَيَقُوْلُ السُّفَهَاءُ مِنَ النَّاسِ مَا
وَلَّيْنٰهُمْ عَنْ قِبْلَتِهِمُ الَّتِيْ كَانُوْا
عَلَيْهَا قُلْ لِلّٰهِ الْمَشْرِقُ وَالْمَغْرِبُ
يَهْدِيْ مَنْ يَّشَآءُ اِلٰى صِرَاطٍ مُّسْتَقِيْمٍ ﴿١٤٣﴾

وَكَذٰلِكَ جَعَلْنٰكُمْ اُمَّةً وَٰسِطَةً
لِّتَكُوْنُوْا اَشْهَادًا عَلٰى النَّاسِ وَيَكُوْنُ
الرَّسُوْلُ عَلَيْكُمْ شَهِيدًا ؕ وَمَا جَعَلْنَا
الْقِبْلَةَ الَّتِيْ كُنْتَ عَلَيْهَا اِلَّا لِنَعْلَمَ
مَنْ يَّتَّبِعِ الرَّسُوْلَ مِمَّنْ يَنْقَلِبْ عَلٰى
عَقْبَيْهِ ؕ وَاِنْ كَانَتْ لَكَبِيْرَةٌ اِلَّا عَلٰى
الَّذِيْنَ هَدٰى اللّٰهُ ؕ وَمَا كَانَ اللّٰهُ
لِيُضِلَّعِمَّاكُمُ ؕ اِنَّ اللّٰهَ بِالنَّاسِ
لَكَرِيْمٌ ﴿١٤٤﴾

145. Verily, We see thee turning thy face often to heaven; surely, then, will We make thee turn to the Qiblah which thou likest. So, turn thy face towards the Sacred Mosque; and wherever you be, turn your faces towards it. And they to whom the Book has been given know that this is the truth from their Lord; and Allāh is not unmindful of what they do.

146. And even if thou shouldst bring every Sign to those who have been given the Book, they would never follow thy Qiblah; nor wouldst thou follow their Qiblah; nor would some of them follow the Qiblah of others. And if thou shouldst follow their desires after the knowledge that has come to thee, then thou shalt surely be of the transgressors.

* 147. Those to whom We have given the Book recognize it even as they recognize their sons, but surely some of them conceal the truth knowingly.

148. *It is* the truth from thy Lord; be not therefore of those who doubt.

R. 18.

149. And every one has a goal which dominates him; vie, then, with one another in good works. Wherever you be, Allāh will bring you all together. Surely, Allāh has the power to do all that He wills.

150. And from wheresoever thou comest forth, turn thy face towards the Sacred Mosque; for that is indeed the truth from thy Lord. And Allāh is not unmindful of what you do.

* 147. Those to whom We have given the Book recognise it *as the truth* even as they recognise their sons, but surely some of them conceal the truth knowingly.

Note: The word *it* primarily refers to the signs of the truth which they witness in the conduct of the Holy Prophet (may peace and blessings of Allāh be upon him). It is evident that he is a godly person because he displays God's attributes. As they recognize their sons from the signs and imprints of their own character upon them and know them thereby to truly belong to them, so a man of God has to be recognised by the attributes of God which are displayed in his conduct and way of life.

قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ
فَلَنُؤَيِّتَنَّكَ قِبْلَةً تَرْضَاهَا فَوَلِّ وَجْهَكَ
شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ
فَوَلُّوْا وُجُوْهُكُمْ شَطْرَهُ ۚ وَرَأَى الَّذِينَ
أُوتُوا الْكِتَابَ لِيَعْلَمُوْنَ أَنَّهُ الْحَقُّ مِنْ
رَبِّهِمْ ۚ وَمَا اللَّهُ بِغَافِلٍ عَمَّا
يَعْمَلُوْنَ ﴿٣٥﴾

وَلَوْ أَنَّ آتَيْنَا الَّذِينَ أُوتُوا الْكِتَابَ
يُكَلِّمُ آيَةً مَا تَبِعُوْا قِبْلَتَكَ ۚ وَمَا أَنْتَ
بِتَابِعٍ قِبْلَتَهُمْ ۚ وَمَا بَعْضُهُمْ بِتَابِعٍ
قِبْلَةَ بَعْضٍ وَلَئِنْ اتَّبَعْتَ أَهْوَاءَهُمْ
مِّن بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ ۚ إِنَّكَ
إِذَا كُنْتَ الظَّالِمِيْنَ ﴿٣٦﴾

الَّذِينَ آمَنُوا الْكِتَابَ يَعْرِفُوْنَ كَمَا
يَعْرِفُوْنَ أَبْنَاءَهُمْ ۚ وَرَأَىٰ قَرِيْقًا مِنْهُمْ
لِيَكْتُمُوْنَ الْحَقَّ وَهُمْ يَعْلَمُوْنَ ﴿٣٧﴾

الْحَقُّ مِنْ رَبِّكَ ۚ فَلَا تَكُوْنَنَّ مِنَ
الْمُمْتَرِيْنَ ﴿٣٨﴾

وَلِكُلِّ وُجْهَةً هُوَ مُوْجِّهًا فَاسْتَبِقُوا
الْخَيْرَاتِ ۚ إِنَّمَا تَكُوْنُوا آيَاتٍ يَّكُمُّ
اللَّهُ جَمِيْعَهَا ۚ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ
قَدِيْرٌ ﴿٣٩﴾

وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ
شَطْرَ الْمَسْجِدِ الْحَرَامِ ۚ وَرَأَىٰ لَهُ الْخَقُّ مِنْ
رَبِّكَ ۚ وَمَا اللَّهُ بِغَافِلٍ عَمَّا
تَعْمَلُوْنَ ﴿٤٠﴾

151. And from wheresoever thou comest forth, turn thy face towards the Sacred Mosque; and wherever you be, turn your faces towards it that people may have no argument against you, except those who are unjust—so fear them not, but fear Me—and that I may perfect My favour upon you; and that you may be rightly guided.

152. Even as We have sent to you a Messenger from among yourselves who recites Our Signs to you, and purifies you, and teaches you the Book and Wisdom, and teaches you that which you did not know.

153. Therefore remember Me, and I will remember you; and be thankful to Me and do not be ungrateful to Me.

R. 19.

154. O ye who believe! seek help with patience and Prayer; surely, Allāh is with the steadfast.

155. And say not of those who are killed in the cause of Allāh that they are dead; nay, they are living; only you perceive not.

156. And We will try you with something of fear and hunger, and loss of wealth and lives, and fruits; but give glad tidings to the patient,

157. Who, when a misfortune overtakes them, say, 'Surely, to Allāh we belong and to Him shall we return.'

158. It is these on whom are blessings from their Lord and mercy, and it is these who are rightly guided.

159. Surely, Al-Ṣafā and Al-Marwah are among the Signs of Allāh. It is, therefore, no sin for him who is on pilgrimage to the House,

وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ
شَطْرَ الْمَسْجِدِ الْحَرَامِ ۚ وَحَيْثُ مَا
كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ ۚ لِئَلَّا
يَكُونَ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ إِلَّا الَّذِينَ
ظَلَمُوا مِنْهُمْ ۚ فَلَا تَخْشَوْهُمْ وَاخْشَوْنِي ۚ وَلَا تَمْنُنْ عَلَيْكُمْ
وَلَكُلُّكُمْ تَهْتَدُونَ ﴿١٥١﴾

كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِّنْكُمْ يَتْلُو
عَلَيْكُمْ آيَاتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ
الْكِتَابَ وَالْحِكْمَةَ وَيُعَلِّمُكُم مَّا كُمْ
لَمْ تَكُونُوا تَعْلَمُونَ ﴿١٥٢﴾

فَاذْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا
تَكْفُرُوا لِي ﴿١٥٣﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا
بِالصَّبْرِ وَالصَّلَاةِ ۚ إِنَّ اللَّهَ مَعَ
الصَّابِرِينَ ﴿١٥٤﴾

وَلَا تَقُولُوا لِمَن يُقْتَلُ فِي سَبِيلِ اللَّهِ
أَمْوَاتٌ بَلْ أَحيَاءٌ وَلَٰكِن لَّا تَشْعُرُونَ ﴿١٥٥﴾

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ
وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَ
الثَّمَرَاتِ ۚ وَبَشِّرِ الصَّابِرِينَ ﴿١٥٦﴾

الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا
إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ﴿١٥٧﴾

أُولَٰئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ وَ
رَحْمَةٌ ۖ وَأُولَٰئِكَ هُمُ الْمُفْتَدُونَ ﴿١٥٨﴾

إِنَّ الصَّفَا وَالْمَرْوَةَ مِن شَعَائِرِ اللَّهِ
فَمَن حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ

or performs 'Umrah, to go round the two. And whoso does good beyond what is obligatory, surely then, Allāh is Appreciating, All-Knowing.

160. Those who conceal what We have sent down of Signs and guidance after We have made it clear for the people in the Book, it is these whom Allāh curses; and so curse them those who curse.

161. But they who repent and amend and openly declare *the truth*, it is these to whom I turn with forgiveness, and I am Oft-Returning *with compassion and Merciful*.

162. Those who disbelieve and die while they are disbelievers, on them shall be the curse of Allāh and of angels and of men all together.

163. They shall remain under it. The punishment shall not be lightened for them, nor shall they be granted respite.

164. And your God is One God; there is no God but He, the Gracious, the Merciful.

R. 20.

165. Verily, in the creation of the heavens and the earth and in the alternation of night and day, and in the ships which sail in the sea with that which profits men, and in the water which Allāh sends down from the sky and quickens therewith the earth after its death and scatters therein all kinds of beasts, and in the change of the winds, and the clouds pressed into service between the heaven and the earth—are indeed Signs for the people who understand.

166. And there are some among men who take for themselves objects of worship other than Allāh, loving

عَلَيْهِمْ أَن يَطَّوَّفَ بِهِمَا ، وَمَن تَطَوَّعَ
خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ ﴿١٥٩﴾

إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنزَلْنَا مِنَ
الْبَيِّنَاتِ وَالْهُدَىٰ مِنْ بَعْدِ مَا بَيَّنَّاهُ
لِلنَّاسِ فِي الْكِتَابِ ، أُولَٰئِكَ يَلْعَنُهُمُ
اللَّهُ وَيَلْعَنُهُمُ اللَّجُنُونَ ﴿١٦٠﴾

إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَبَيَّنَّاهُ
فَأُولَٰئِكَ أَتُوبُ عَلَيْهِمْ وَأَنَا التَّوَّابُ
الرَّحِيمُ ﴿١٦١﴾

إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارًا
أُولَٰئِكَ عَلَيْهِمُ لعْنَةُ اللَّهِ وَالْمَلَائِكَةِ
وَالنَّاسِ أَجْمَعِينَ ﴿١٦٢﴾

خَالِدِينَ فِيهَا ، لَا يُخَفَّفُ عَنْهُمْ
الْعَذَابُ وَلَا هُمْ يُنظَرُونَ ﴿١٦٣﴾

وَاللَّهُمَّ لَهُ وَاحِدٌ لَّا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ
الرَّحِيمُ ﴿١٦٤﴾

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَ
اِخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَالْفُلْكِ الَّتِي
تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَ
مَا أَنزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَّاءٍ
فَأَخْيَارَ بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ
فِيهَا مِنْ كُلِّ دَابَّةٍ وَتَصْرِيفِ
الرِّيْحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ
وَالْأَرْضِ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ ﴿١٦٥﴾

وَمِنَ النَّاسِ مَن يَتَّخِذُ مِنْ دُونِ اللَّهِ
أندَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ ، وَ

them as they should love Allāh. But those who believe are stronger in *their* love for Allāh and if those who transgress could *now* see *the time* when they shall see the punishment, *they would realize* that all power belongs to Allāh and that Allāh is severe in punishing.

- * 167. *Aye, they would certainly realize if they could see the time* when those who were followed shall disown their followers and shall see the punishment, and all their ties shall be cut asunder.

168. And those who followed shall say: 'If we could only return, we would disown them as they have disowned us.' Thus will Allāh show them their works as anguish for them, and they shall not get out of the Fire.

R. 21.

- * 169. O ye men! eat of what is lawful and good in the earth; and follow not the footsteps of Satan; surely, he is to you an open enemy.

170. He only enjoins upon you what is evil and what is foul, and that you say of Allāh what you do not know.

171. And when it is said to them, 'Follow that which Allāh has sent down,' they say: 'Nay, we will follow that wherein we found our fathers.' What! even if their fathers had no sense at all and no guidance?

الَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ وَلَوْ يَرَى
الَّذِينَ ظَلَمُوا إِذْ يَرُونَ الْعَذَابَ
أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعًا ۖ وَأَنَّ اللَّهَ
شَدِيدُ الْعَذَابِ ﴿١٦٧﴾

إِذْ تَبَرَّأَ الَّذِينَ اتَّبَعُوا مِنَ الَّذِينَ
اتَّبَعُوا وَرَأَوْا الْعَذَابَ وَتَقَطَّعَتْ بِهِمُ
الْأَسْبَابُ ﴿١٦٨﴾

وَقَالَ الَّذِينَ اتَّبَعُوا لَوْ أَنَّنَا كَرِهَ
فَنَتَّبِعَآ مِنْهُمْ كَمَا تَبَرَّأُوا مِنَّا ۖ
كَذَلِكَ يُرِيهِمُ اللَّهُ أَعْمَالَهُمْ
حَسْرَتٍ عَلَيْهِمْ وَمَا هُمْ بِخَارِجِينَ
مِنَ النَّارِ ﴿١٦٩﴾

يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ
حَلَالًا طَيِّبَاتٍ وَلَا تَتَّبِعُوا خُطُوَاتِ
الشَّيْطَانِ ۚ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ ﴿١٧٠﴾
إِنَّمَا يَأْمُرُكُمْ بِالسُّوءِ وَالْفَحْشَاءِ وَأَن
تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿١٧١﴾

وَإِذْ أُقِيلَ لَهُمُ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ
قَالُوا بَلْ نَتَّبِعُ مَا أَلْفَيْنَا عَلَيْهِ آبَاءَنَا
أَوَلَوْ كُنَّا آبَاؤُهُمْ لَا يَعْقِلُونَ
شَيْئًا وَلَا يَهْتَدُونَ ﴿١٧٢﴾

- * 167. *Truly, they would certainly realise if they could see the time* when those who were followed shall disown their followers and shall see the punishment, and all the means of escape shall be cut asunder.

- * 169. O ye **people!** eat of what is lawful *and wholesome* in the earth;

Note: The word '*ṭayyib*' (طَيِّب) may apply to personal choice as well as to the wholesome condition of that which has been declared lawful. In the first case the same food being lawful could be wholesome for one and unwholesome for others because of differences of choice, taste and circumstance. In the second case it may refer to the condition of food indicating that the believers prefer to eat food which is not only lawful but also found in a good, healthy and wholesome condition.

172. And the case of those who disbelieve is like the case of one who shouts to that which hears nothing but a call and a cry. *They are deaf, dumb, and blind*—so they do not understand.

173. O ye who believe! eat of the good things We have provided for you, and render thanks to Allāh, if it is He Whom you worship.

174. He has made unlawful to you only that which dies of itself, and blood and the flesh of swine, and that on which the name of any other than Allāh has been invoked. But he who is driven by necessity, being neither disobedient nor exceeding the limit, it shall be no sin for him. Surely, Allāh is Most Forgiving, Merciful.

175. Those who conceal that which Allāh has sent down of the Book and take in exchange for that a paltry price, they fill their bellies with nothing but fire. Allāh will not speak to them on the Day of Resurrection, nor will He purify them. And for them is a grievous punishment.

176. It is they who have taken error in exchange for guidance and punishment for forgiveness. How great is their endurance of the Fire!

177. That is because Allāh has sent down the Book with the truth; and surely, they who disagree concerning the Book are gone far in enmity.

R. 22.

178. It is not righteousness that you turn your faces to the East or the West, but *truly* righteous is he who believes in Allāh and the Last Day and the angels and the Book and the Prophets, and spends his money for

وَمَثَلُ الَّذِينَ كَفَرُوا كَمَثَلِ الَّذِي
يَنحِقُ بِمَا لَا يَسْمَعُ إِلَّا دُعَاءً وَنِدَاءً
صُمٌّ بُكْمٌ عُمْيٌ فَهُمْ لَا يَحْقِلُونَ ﴿١٧٢﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِن طَيِّبَاتِ
مَا رَزَقْنَاكُمْ وَاشْكُرُوا لِلَّهِ إِن كُنتُمْ
إِيَّاهُ تَعْبُدُونَ ﴿١٧٣﴾

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَ
لَحْمَ الْخِنْزِيرِ وَمَا أُهِلَّ بِهِ لِغَيْرِ اللَّهِ
فَمَن اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا
إِثْمَ عَلَيْهِ إِنَّ اللَّهَ عَفُورٌ ذَرِيعٌ ﴿١٧٤﴾

إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنزَلَ اللَّهُ
مِنَ الْكِتَابِ وَيَشْتَرُونَ بِهِ ثَمَنًا قَلِيلًا
أُولَٰئِكَ مَا يَأْكُلُونَ فِي بُطُونِهِمْ إِلَّا
النَّارَ وَلَا يَكَلِمُهُمُ اللَّهُ يَوْمَ الْقِيَمَةِ وَ
لَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٧٥﴾

أُولَٰئِكَ الَّذِينَ اشْتَرُوا الضَّلَالَهَ
بِالْهُدَىٰ وَالْعَذَابُ بِالْمَغْفِرَةِ ۖ فَمَا
أَصْبَرَ لَهُمْ عَلَى النَّارِ ﴿١٧٦﴾

ذَٰلِكَ بِأَنَّ اللَّهَ نَزَّلَ الْكِتَابَ بِالْحَقِّ ۖ
وَلَا الَّذِينَ اِخْتَلَفُوا فِي الْكِتَابِ لَفِي
شِقَاقٍ بَعِيدٍ ﴿١٧٧﴾

لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ
الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ
آمَنَ بِاللَّهِ وَ الْيَوْمِ الْآخِرِ وَ الْمَلَائِكَةِ
وَ الْكِتَابِ وَ النَّبِيِّينَ وَ آتَى الْمَالَ عَلَى حُبِّهِ

love of Him, on the kindred and the orphans and the needy and the wayfarer and those who ask for charity, and for ransoming the captives; and who observes Prayer and pays the Zakāt; and those who fulfil their promise when they have made one, and the patient in poverty and afflictions and the steadfast in time of war; it is these who have proved truthful and it is these who are the God-fearing.

179. O ye who believe! *equitable* retaliation in *the matter of* the slain is prescribed for you: the free man for the free man, and the slave for the slave, and the female for the female. But if one is granted any remission by one's brother, then pursuing *the matter for the realization of the blood money* shall be done with fairness and *the murderer* shall pay him the blood money in a handsome manner. This is an alleviation from your Lord and a mercy. And whoso transgresses thereafter, for him there shall be a grievous punishment.

180. And there is life for you in *the law of* retaliation, O men of understanding, that you may enjoy security.

181. It is prescribed for you, when death comes to any one of you, if he leave much wealth, *that he make* a will to parents and near relatives to act with fairness; *it is* an obligation on those who fear God.

182. And he who alters it after he has heard it, the sin thereof shall surely lie on those who alter it. Surely, Allāh is All-Hearing, All-Knowing.

ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنِ
السَّبِيلِ ۚ وَالسَّائِلِينَ وَفِي الرِّقَابِ
وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ ۚ
الْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا ۚ
الصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَ
حِينَ الْبَأْسِ أُولَئِكَ الَّذِينَ صَدَقُوا
وَأُولَئِكَ هُمُ الْمُتَّقُونَ ﴿١٧٩﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا احْتَسِبْ عَلَيْكُمُ
الْقصاصُ فِي الْقَتْلِ ۚ الْحُرُّ بِالْحُرِّ وَ
الْعَبْدُ بِالْعَبْدِ ۚ وَالْأُنثَىٰ بِالْأُنثَىٰ ۚ
فَمَنْ عَفِيَ عَنْهُ مِنْ أَخِيهِ شَيْءٌ فَاتَّبِعْهُ
بِالْمَعْرُوفِ ۚ وَادَّاءِ لَهُ بِإِحْسَانٍ ۚ
ذَلِكَ تَخْفِيفٌ مِّن رَّبِّكُمْ وَرَحْمَةٌ ۚ
فَمَنِ اعْتَدَىٰ بَعْدَ ذَلِكَ فَلَهُ عَذَابٌ
أَلِيمٌ ﴿١٨٠﴾

وَلَكُمْ فِي الْقصاصِ حَيَوةٌ يَا أُولِي
الْأَلْبَابِ لَعَلَّكُمْ تَتَّقُونَ ﴿١٨١﴾

كَتَبَ عَلَيْكُمْ إِذَا حَضَرَ أَحَدَكُمُ
الْمَوْتُ إِنْ تَرَكَ خَيْرًا ۚ لِلْوَالِدَيْنِ
وَالْأَقْرَبِينَ بِالْمَعْرُوفِ
حَقًّا عَلَى الْمُتَّقِينَ ﴿١٨٢﴾

فَمَنْ بَدَّلَهُ بَعْدَ مَا سَمِعَهُ فَإِنَّمَا
إِثْمُهُ عَلَى الَّذِينَ يُبَدِّلُونَهُ ۚ إِنَّ
اللَّهَ سَمِيعٌ عَلِيمٌ ﴿١٨٣﴾

* 179. **Note:** Meaning that the blood money should be fairly and handsomely assessed and paid to the relatives of the murdered person.

183. But whoso apprehends from a testator a partiality or a wrong, and makes peace between them (the parties affected), it shall be no sin for him. Surely, Allāh is Most Forgiving, Merciful.

فَمَنْ خَافَ مِنْ مُؤَسَّسٍ جَنَفًا أَوْ إِثْمًا
فَاَصْلَحَ بَيْنَهُمْ فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ
عَفُورٌ رَحِيمٌ ﴿١٨٣﴾

R. 23.

184. O ye who believe! fasting is prescribed for you, as it was prescribed for those before you, so that you may become righteous.

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ
الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ
لَعَلَّكُمْ تَتَّقُونَ ﴿١٨٤﴾

185. *The prescribed fasting is for a fixed number of days, but whoso among you is sick or is on a journey shall fast the same number of other days; and for those who are able to fast only with great difficulty is an expiation—the feeding of a poor man. And whoso performs a good work with willing obedience, it is better for him. And fasting is good for you, if you only knew.*

أَيَّامًا مَعْدُودَاتٍ ۖ فَمَنْ كَانَ مِنْكُمْ
مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ
وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ
مِسْكِينٍ ۚ فَمَنْ تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ
لَهُ ۖ وَأَنْ تَصُومُوا خَيْرٌ لَكُمْ إِنْ كُنْتُمْ
تَعْلَمُونَ ﴿١٨٥﴾

186. The month of Ramaḍān is that in which the Qur'ān was sent down as a guidance for mankind with clear proofs of guidance and discrimination. Therefore, whosoever of you is present *at home* in this month, let him fast therein. But whoso is sick or is on a journey, *shall fast* the same number of other days. Allāh desires to give you facility and He desires not hardship for you, and that you may complete the number, and that you may exalt Allāh for His having guided you and that you may be grateful.

شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ
هُدًى لِلنَّاسِ وَبَيِّنَاتٍ مِنَ الْهُدَى
وَالْفُرْقَانِ ۚ فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ
فَلْيَصُمْهُ ۚ وَمَنْ كَانَ مَرِيضًا أَوْ عَلَى سَفَرٍ
فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ يُرِيدُ اللَّهُ بِكُمُ
الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ وَ
لِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَى
مَا هَدَاكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٨٦﴾

187. And when My servants ask thee about Me, say: 'I am near. I answer the prayer of the supplicant when he prays to Me. So they should hearken to Me and believe in Me, that they may follow the right way.'

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي
قَرِيبٌ ۚ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا
دَعَانِ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي
لَعَلَّهُمْ يَرْشُدُونَ ﴿١٨٧﴾

188. It is made lawful for you to go in unto your wives on the night of the fast. They are a garment for you, and you are a garment for them. Allāh knows that you have been acting unjustly to yourselves, wherefore He has turned to you with mercy and afforded you relief. So you may now go in unto them and seek what Allāh has ordained for you; and eat and drink until the
 * white thread becomes distinct to you from the black thread of the dawn. Then complete the fast till nightfall and do not go in unto them while you remain in the mosques for devotion. These are the limits *fixed* by Allāh, so approach them not. Thus does Allāh make His commandments clear to men that they may become secure against evil.

أَحِلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَى نِسَائِكُمْ هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ لِبَاسٌ لَهُنَّ عَلِمَ اللَّهُ أَنَّكُمْ كُنْتُمْ تَخْتَلَوْنَ أَنْفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنْكُمْ فَالْآنَ بَاشِرُوهُنَّ وَابْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ كُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ثُمَّ أَتَمُوا الصِّيَامَ إِلَى اللَّيْلِ وَلَا تُبَاشِرُوهُنَّ أَنْتُمْ عَاكِفُونَ فِي الْمَسَاجِدِ تِلْكَ حُدُودُ اللَّهِ فَلَا تَقْرُبُوهَا كَذَلِكَ يُبَيِّنُ اللَّهُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَّقُونَ ﴿١٨٨﴾

189. And do not devour your wealth among yourselves through falsehood, and offer it not *as bribe* to the authorities that you may knowingly
 * devour a part of the wealth of *other* people with injustice.

وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ وَتَذَلُّوا بِهَا إِلَى الْحُكَّامِ لِتَأْكُلُوا فَرِيقًا مِّنْ أَمْوَالِ النَّاسِ بِالْإِثْمِ وَأَنْتُمْ بَعَثْتُمْ عَلَيْكُمْ ﴿١٨٩﴾

R. 24.
 190. They ask thee about the new moons. Say, 'They are means for measuring time for *the general good of mankind* and for the Pilgrimage.' And it is not righteousness that you come into houses by the backs thereof; but *truly* righteous is he who fears God. And you should come into houses by the doors thereof; and fear Allāh that you may prosper.

يَسْأَلُونَكَ عَنِ الْأَهْلِ قُلْ هِيَ مَوَاقِيتُ لِلنَّاسِ وَالْحَجِّ وَلَيْسَ الْبِرُّ بِأَنْ تَأْتُوا الْبُيُوتَ مِنْ ظُهُورِهَا وَلَعِنَ الْبِرُّ مَنِ اتَّقَى وَأَتُوا الْبُيُوتَ مِنْ أَبْوَابِهَا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ﴿١٩٠﴾

191. And fight in the cause of Allāh against those who fight against you, but do not transgress. Surely, Allāh loves not the transgressors.

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُوكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ ﴿١٩١﴾

* 188. **Note:** In fact, white thread is associated with dawn; as such, the meaning would be: **until the white thread of dawn is distinguishable from the dark thread of night.**

* 189. **Note:** Here the word '*other*' seems to be unnecessary since this verse seems to apply

192. And kill them wherever you meet them and drive them out from where they have driven you out; for persecution is worse than killing. And fight them not *in, and* near, the Sacred Mosque until they fight you therein. But if they fight you, then fight them: such is the requital for the disbelievers.

وَأَقْتُلُواهُمْ حَيْثُ ثَقِفْتُمُوهُمْ
أَخْرِجُوهُمْ مِّنْ حَيْثُ أَخْرَجُوكُمْ
وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ ۚ وَلَا
تُقَاتِلُواهُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ
حَتَّى يُقَاتِلُوكُمْ فِيهِ ۚ فَإِنْ قَتَلُوكُمْ
فَأَقْتُلُواهُمْ ۚ كَذَلِكَ جَزَاءُ
الْكَافِرِينَ ﴿١٩٢﴾

193. But if they desist, then surely Allāh is Most Forgiving, Merciful.

فَإِنْ انْتَهَوْا فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٩٣﴾
وَقَاتِلُواهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ
وَيَكُونَ الدِّينُ لِلَّهِ ۚ فَإِنْ انْتَهَوْا فَلَا
عُدْوَانَ إِلَّا عَلَى الظَّالِمِينَ ﴿١٩٤﴾

194. And fight them until there is no persecution, and religion is *freely professed* for Allāh. But if they desist, then *remember* that no hostility is allowed except against the aggressors.

195. The *violation of a* Sacred Month *should be retaliated* in the Sacred Month; and for *all* sacred things there is *the law of* retaliation. So, whoso transgresses against you, punish him for his transgression to the extent to which he has transgressed against you. And fear Allāh and know that Allāh is with those who fear Him.

الشَّهْرُ الْحَرَامُ بِالشَّهْرِ الْحَرَامِ
وَالْحُرُمَتُ قِصَاصٌ ۚ فَمَنِ اعْتَدَى
عَلَيْكُمْ فَأَعْتَدُوا عَلَيْهِ بِمِثْلِ مَا
اعْتَدَى عَلَيْكُمْ وَاتَّقُوا اللَّهَ وَاعْلَمُوا
أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ ﴿١٩٥﴾

196. And spend for the cause of Allāh, and cast not yourselves into ruin with your own hands, and do good; surely, Allāh loves those who do good.

وَأَنفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا
بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ ۚ وَأَحْسِنُوا ۚ
إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ ﴿١٩٦﴾

197. And complete the Hajj and the 'Umrah for the sake of Allāh: but if you are kept back, then *make* whatever offering is easily available; and do not shave your heads until the offering reaches its destination. And whoever among you is sick or has an ailment of the head, *should make* an expiation either by fasting or almsgiving or a sacrifice. But when you are safe, then he, who would

وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ ۚ فَإِنْ
أُخْصِرْتُمْ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ ۚ وَلَا
تَحْلِقُوا رُءُوسَكُمْ حَتَّى يَبْلُغَ الْهَدْيُ
مَحَلَّهُ ۚ فَمَنْ كَانَ مِنْكُمْ مَّرِيضًا أَوْ
بِأَذًى مِنْ رَأْسِهِ فَفِدْيَةٌ مِنْ
صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ ۚ فَإِذَا
أَمِنْتُمْ فَلِمَنْ تَمَتَّعَ بِالْعُمْرَةِ إِلَى

avail himself of the 'Umrah together with the Hajj, *should make* whatever offering is easily obtainable. But such of you as cannot find an offering should fast three days during the Pilgrimage, and seven when you return home; these are ten complete. This is for him whose family does not reside near the Sacred Mosque. And fear Allāh and know that Allāh is severe in punishing.

R. 25.

198. The months of the Hajj are well known; so whoever determines to perform the Pilgrimage in these months, *should remember that* there is to be no foul talk, nor any transgression, nor any quarrelling during the Pilgrimage. And whatever good you do, Allāh knows it. And furnish yourselves with *necessary* provisions, and surely, the best provision is righteousness. And fear Me alone, O men of understanding.

199. It is no sin for you that you seek the bounty of your Lord. But when you pour forth from 'Arafāt, remember Allāh at Mash'ar al-Harām; and remember Him as He has guided you, although, before this, you were of those gone astray.

200. Then pour forth from where the people pour forth, and seek forgiveness from Allāh; surely, Allāh is Most Forgiving, Merciful.

201. And when you have performed the acts of worship prescribed for you, celebrate the praises of Allāh as you celebrated the praises of your fathers, or even more than that. And of men there are some who say, 'Our Lord, grant us *good things* in this world;' and such a one shall have no share in the Hereafter.

الْحَجَّ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ ۚ
فَمَنْ لَمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ فِي
الْحَجِّ وَسَبْعَةٍ إِذَا رَجَعْتُمْ ۚ تِلْكَ
عَشْرَةٌ كَامِلَةٌ ۚ ذَلِكَ لِمَنْ لَمْ يَكُنْ
أَهْلَهُ حَاضِرِي الْمَسْجِدِ الْحَرَامِ ۚ وَ
اتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ
الْعِقَابِ ﴿٢٥﴾

الْحَجَّ أَشْهُرٌ مَعْلُومَاتٌ ۚ فَمَنْ قَرَضَ
فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا
جِدَالَ فِي الْحَجِّ ۚ وَمَا تَفَعَّلُوا مِنْ
خَيْرٍ يَعْلَمُهُ اللَّهُ ۚ وَتَزُودُوا فِي الْوَقَاتِ
خَيْرَ الزَّادِ ۚ اتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ
الْعِقَابِ ﴿٢٥﴾

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِنْ
رَبِّكُمْ ۚ فَإِذَا أَقَضْتُمْ مِنْ عَرَفَاتٍ
فَاذْكُرُوا اللَّهَ عِنْدَ الْمَشْعَرِ الْحَرَامِ ۚ
وَإِذْكُرُوا كَمَا هَدَيْتُمْ ۚ وَإِنْ
كُنْتُمْ مِنْ قَبْلِهِ لَمَنِ الضَّالِّينَ ﴿٢٦﴾

ثُمَّ أَفِيضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ
وَاسْتَغْفِرُوا اللَّهَ ۚ إِنَّ اللَّهَ غَفُورٌ
رَحِيمٌ ﴿٢٦﴾

فَإِذَا أَقَضَيْتُمْ مِنْ سَكَكُمْ فَاذْكُرُوا
اللَّهَ كَذِكْرِكُمْ آبَاءَكُمْ أَوْ أَشَدَّ
ذِكْرًا ۚ فَمِنَ النَّاسِ مَنْ يَقُولُ رَبَّنَا
آتِنَا فِي الدُّنْيَا وَمَا لَهُ فِي الْآخِرَةِ
مِنْ خَلَقٍ ﴿٢٧﴾

202. And of them there are some who say: 'Our Lord, grant us good in this world as well as good in the world to come, and protect us from the torment of the Fire.'

203. For these there shall be a *goodly* share because of what they have earned. And Allāh is swift at reckoning.

204. And remember Allāh during the appointed number of days; but whoso hastens to *leave* in two days, it shall be no sin for him; and whoso stays behind, it shall be no sin for him. *This is* for him who fears God. And fear Allāh and know that you shall be brought together before Him.

205. And of men there is he whose talk on this life would please thee, and he would call Allāh to witness as to that which is in his heart, and yet he is the most contentious of quarrellers.

206. And when he is in authority, he runs about in the land to create disorder in it and destroy the crops and the progeny of *man*; and Allāh loves not disorder.

207. And when it is said to him, 'Fear Allāh,' pride incites him to *further* sin. So Hell shall be his sufficient reward; and surely, it is an evil place of rest.

208. And of men there is he who would sell himself to seek the pleasure of Allāh; and Allāh is Compassionate to *His* servants.

209. O ye who believe! come into submission wholly and follow not the footsteps of Satan; surely, he is your open enemy.

210. But if you slip after the clear Signs that have come to you, then know that Allāh is Mighty, Wise.

وَمِنْهُمْ مَّنْ يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ ﴿٢٠٢﴾

أُولَٰئِكَ لَهُمْ نَصِيبٌ مِّمَّا كَسَبُوا ۗ وَاللَّهُ سَرِيعُ الْحِسَابِ ﴿٢٠٣﴾

وَإِذْ كُرُوا لِلَّهِ فِي أَيَّامٍ مَّعْدُودَاتٍ ۚ فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ ۚ وَمَنْ تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ ۚ لِمَنِ الْإِثْمُ ۚ وَاتَّقُوا اللَّهَ ۚ وَاعْلَمُوا أَنَّكُمْ إِلَيْهِ تُحْشَرُونَ ﴿٢٠٤﴾

وَمِنَ النَّاسِ مَن يُعْجِبُكَ قَوْلُهُ فِي الْحَيَاةِ الدُّنْيَا وَيُشْهَدُ اللَّهُ عَلَىٰ مَا فِي قَلْبِهِ ۚ وَهُوَ أَلَدُّ الْخِصَامِ ﴿٢٠٥﴾

وَإِذَا تَوَلَّى سَعَىٰ فِي الْأَرْضِ لِيُفْسِدَ فِيهَا وَيُهْلِكَ الْحَرْثَ وَالنَّسْلَ ۗ وَاللَّهُ لَا يُحِبُّ الْفَاسَادَ ﴿٢٠٦﴾

وَإِذَا قِيلَ لَهُ اتَّقِ اللَّهَ أَخَذَتْهُ الْعِزَّةُ بِالْإِثْمِ ۚ فَحَسْبُهُ جَهَنَّمُ ۚ وَلَبِئْسَ الْأَمَّاكُ ﴿٢٠٧﴾

وَمِنَ النَّاسِ مَن يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ ۗ وَاللَّهُ رَءُوفٌ بِالْعِبَادِ ﴿٢٠٨﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السِّلْمِ كَآفَّةً ۚ وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ ۚ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ ﴿٢٠٩﴾

فَإِنْ زَلَلْتُمْ مِنْ بَعْدِ مَا جَاءَتْكُمْ الْبَيِّنَاتُ فَأَعْلَمُوا أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢١٠﴾

211. Are they waiting for anything but that Allāh should come to them in the coverings of the clouds with angels, and the matter be decided? And to Allāh do all things return.

R. 26.

212. Ask of the children of Israel how many clear Signs We gave them. But whoso changes the gift of Allāh after it has come to him, surely, then, Allāh is severe in punishing.

213. The life of this world is made to appear attractive to those who disbelieve; and they scoff at those who believe. But those who fear God shall be above them on the Day of Resurrection; and Allāh bestows His gifts on whomsoever He pleases without reckoning.

214. Mankind were one community, then they differed among themselves, so Allāh raised Prophets as bearers of good tidings and as warners, and sent down with them the Book containing the truth that He might judge between the people wherein they differed. But now they began to differ about the Book, and none differed about it except those to whom it was given, after clear Signs had come to them, out of envy towards one another. Now has Allāh, by His command, guided the believers to the truth in regard to which they (the unbelievers) differed; and Allāh guides whomsoever He pleases to the right path.

215. Do you think that you will enter Heaven while there has not come over you the condition of those who passed away before you? Poverty and afflictions befell them, and they were violently shaken until the Messenger and those who believed

هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلَلٍ مِنَ الْغَمَامِ وَالْمَلَائِكَةُ وَقُضِيَ الْأَمْرُ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ﴿٢٦﴾

سَلِّ بَنِي إِسْرَءِيلَ كَمْ آتَيْنَاهُمْ مِنْ آيَاتٍ بَيِّنَاتٍ وَمَنْ يُبَدِّلْ نِعْمَةَ اللَّهِ مِنْ بَعْدِ مَا جَاءَتْهُ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٢٧﴾

زَيْنَ الَّذِينَ كَفَرُوا الْحَيَاةَ الدُّنْيَا وَيَسْخَرُونَ مِنَ الَّذِينَ آمَنُوا وَالَّذِينَ اتَّقَوْا فَوْقَهُمْ يَوْمَ الْقِيَمَةِ ۗ وَاللَّهُ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ ﴿٢٨﴾

كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّينَ مُبَشِّرِينَ وَمُنْذِرِينَ وَأَنْزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيُحْكُمَ بَيْنَ النَّاسِ فِي مَا اخْتَلَفُوا فِيهِ وَمَا اخْتَلَفَ فِيهِ إِلَّا الَّذِينَ أُوتُوهُ مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ بَغْيًا بَيْنَهُمْ ۚ فَهَدَى اللَّهُ الَّذِينَ آمَنُوا لِمَا اخْتَلَفُوا فِيهِ مِنَ الْحَقِّ بِإِذْنِهِ ۗ وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٢٩﴾

أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ مَسَّتْهُمُ الْبَأْسَاءُ وَالضَّرَاءُ وَزُلْزِلُوا حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ مَتَى نَصُرُ اللَّهُ ۚ أَلَا يَأْتِ

along with him said: 'When *will* come the help of Allāh?' Yea, surely the help of Allāh is nigh.

216. They ask thee what they shall spend. Say: 'Whatever of good and abundant wealth you spend should be for parents and near relatives and orphans and the needy and the wayfarer. And whatever good you do, surely Allāh knows it well.'

217. Fighting is ordained for you, though it is repugnant to you; but it may be that you dislike a thing while it is good for you, and it may be that you like a thing while it is bad for you. Allāh knows *all things*, and you know not.

R. 27.

218. They ask thee about fighting in the Sacred Month. Say: 'Fighting therein is *a great transgression*, but to hinder *men* from the way of Allāh, and to be ungrateful to Him and to *hinder men* from the Sacred Mosque, and to turn out its people therefrom, is *a greater sin* with Allāh; and persecution is worse than killing.' And they will not cease fighting you until they turn you back from your faith, if they can. And whoso from among you turns back from his faith and dies while he is a disbeliever, it is they whose works shall be vain in this world and the next. These are the inmates of the Fire and therein shall they abide.

219. Those who believe and those who emigrate and strive hard in the cause of Allāh, it is these who hope for Allāh's mercy; and Allāh is Most Forgiving, Merciful.

220. They ask thee concerning wine and the game of hazard. Say: 'In both there is great sin and also *some*

نَصْرَ اللَّهِ قَرِيبٌ ﴿٢١٥﴾

يَسْأَلُونَكَ مَاذَا يُنْفِقُونَ ۚ قُلْ مَا
أَنْفَقْتُمْ مِنْ خَيْرٍ فَلِلْوَالِدَيْنِ وَ
الْأَقْرَبِينَ وَالتَّيْمَةِ وَالْمَسْكِينِ وَابْنِ
السَّبِيلِ ۚ وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ
بِهِ عَلِيمٌ ﴿٢١٦﴾

كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كَرْهٌ لَكُمْ ۚ
وَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَكُمْ
وَعَسَى أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَكُمْ ۚ وَاللَّهُ
يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٢١٧﴾

يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ
قُلْ قِتَالٌ فِيهِ كَبِيرٌ ۚ وَصَدٌّ عَنِ
سَبِيلِ اللَّهِ وَكُفْرٌ بِهِ وَالْمَسْجِدِ الْحَرَامِ
وَأَخْرَاجُ أَهْلِهِ مِنْهُ أَكْبَرُ عِنْدَ اللَّهِ ۚ وَ
الْفِتْنَةُ أَكْبَرُ مِنَ الْقَتْلِ ۚ وَلَا
يُزَالُونَ يُقَاتِلُونَكُمْ حَتَّى يَرُدُّوكُمْ
عَنْ دِيَارِكُمْ لِيَسْتَطَاعُوا مِنْ يَمِينِكُمْ
وَمِنْكُمْ عَنْ يَمِينِهِمْ فَيَمُوتُوا وَهُمْ كَافِرٌ
فَأُولَئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَ
الْآخِرَةِ ۚ وَأُولَئِكَ أَصْحَابُ النَّارِ ۖ هُمْ
فِيهَا خَالِدُونَ ﴿٢١٨﴾

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ
هَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ
أُولَئِكَ يَرْجُونَ رَحْمَتَ اللَّهِ ۚ وَاللَّهُ
غَفُورٌ رَحِيمٌ ﴿٢١٩﴾

يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ
قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنْفَعَةٌ

advantages for men; but their sin is greater than their advantage.’ And they ask thee what they should spend. Say: ‘What you can spare.’ Thus does Allāh make His commandments clear to you that you may reflect

221. Upon this world and the next. And they ask thee concerning the orphans. Say: ‘Promotion of their welfare is *an act of great goodness*. And if you intermix with them, they are your brethren. And Allāh knows the mischief-maker from the reformer. And if Allāh had so willed, He would have put you to hardship. Surely, Allāh is Mighty, Wise.’

222. And marry not idolatrous women until they believe; even a believing bond-woman is better than an idolatress, although she may *highly* please you. And give not *believing women* in marriage to idolaters until they believe; *even* a believing slave is better than an idolater, although he may *highly* please you. These call to the Fire, but Allāh calls to Heaven and to forgiveness by His command. And He makes His Signs clear to the people that they may remember.

R. 28.

* 223. And they ask thee concerning menstruation. Say: ‘It is a harmful thing, so keep away from women during menstruation, and go not in unto them until they are clean. But when they have cleansed themselves, go in unto them as Allāh has commanded you. Allāh loves those who turn to Him and loves those who keep themselves clean.’

* 223. And they ask thee concerning menstruation. Say: ‘It is **indisposition**, so keep away from women during menstruation,...

Note: The word *harmful* does not seem to do justice to the Arabic word ‘adhā’ (آذَى) in this context. The word ‘adhā’ should be understood in the sense of indisposition and temporary discomfort. Otherwise it would reflect on God to have created something which is harmful for women, which is not correct.

لِلنَّاسِ ذَرَأْتُهُمَ أَكْبَرُ مِنْ نَفْعِهِمَا ۖ
وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلِ الْغَفْوُ
كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ
لَعَلَّكُمْ تَتَفَكَّرُونَ ﴿٣٦﴾

فِي الدُّنْيَا وَالْآخِرَةِ ۖ وَيَسْأَلُونَكَ عَنِ
الْيَتَامَىٰ قُلْ إِصْلَاحٌ لَّهُمْ خَيْرٌ ۚ وَإِنْ
تُبْخَا بِطَوْلِهِمْ فَاَخُوا نُكُومًا ۚ وَاللَّهُ يَعْلَمُ
الْمُفْسِدَ مِنَ الْمُصْلِحِ وَلَوْ شَاءَ اللَّهُ
لَاَعْتَكُمُ الرِّقَابَ ۚ وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٣٧﴾

وَلَا تُنكِحُوا الْمُشْرِكِيْنَ حَتَّىٰ يُوْمِنُوْا ۚ
لَا مَمَّةٌ مُّؤْمِنَةٌ حَتَّىٰ يَرْزُقُوْا مِشْرِكِيْكُمْ وَلَوْ
اَعْجَبَتْكُمْ ۚ وَلَا تُنكِحُوا الْمُشْرِكِيْنَ
حَتَّىٰ يُؤْمِنُوْا ۚ لَعَبْدٌ مُّؤْمِنٌ خَيْرٌ
مِّنْ مُّشْرِكٍ ۚ وَلَوْ اَعْجَبَكُمْ ۚ اُولَٰئِكَ
يَدْعُوْنَ اِلَى النَّارِ ۗ وَاللّٰهُ يَدْعُوْا اِلَى
الْحَيٰثَةِ وَالْمَغْفِرَةِ بِاِذْنِهٖ وَيُبَيِّنُ اٰيٰتِهٖ
لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُوْنَ ﴿٣٨﴾

وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ قُلْ هُوَ
آذٌ قَاعَتِزِلُوا الْبِيسَاءِ فِي الْمَحِيضِ
وَلَا تَقْرَبُوْهُنَّ حَتَّىٰ يَطْهَرْنَ ۚ فَاِذَا
طَهَّرْنَ فَاْتُوْهُنَّ مِنْ حَيْثُ اَمَرَكُمُ
اللّٰهُ ۗ اِنَّ اللّٰهَ يُحِبُّ التَّوَّابِيْنَ وَ
يُحِبُّ الْمُتَطَهِّرِيْنَ ﴿٣٩﴾

224. Your wives are a tilth for you; so approach your tilth when and how you like and send ahead *some good* for yourselves; and fear Allāh and know that you shall meet Him; and give good tidings to those who obey.

نِسَاءُكُمْ حَرْثٌ لَّكُمْ فَاتَّبِعُوا حَرْثَكُمْ
أَنَّى شِئْتُمْ وَقَدْ مَوْلَا أَنْفُسَكُمْ وَاتَّقُوا
اللَّهَ وَاعْلَمُوا أَنَّكُمْ مُلْقَوْنَ بِهِ وَبَشِّرِ
الْمُؤْمِنِينَ ﴿٣٢٤﴾

225. And make not Allāh a target for your oaths that you may *thereby* abstain from doing good and acting righteously and making peace between men. And Allāh is All-Hearing, All-Knowing.

وَلَا تَجْعَلُوا اللَّهَ عُرْضَةً لِأَيْمَانِكُمْ
أَن تَبَرُّوا وَتَتَّقُوا وَتُصْلِحُوا بَيْنَ
النَّاسِ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٣٢٥﴾

226. Allāh will not call you to account for such of your oaths as are vain, but He will call you to account for what your hearts have earned. And Allāh is Most Forgiving, Forbearing.

لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ
وَلَكِنْ يُؤَاخِذُكُمْ بِمَا كَسَبَتْ قُلُوبُكُمْ
وَاللَّهُ غَفُورٌ حَلِيمٌ ﴿٣٢٦﴾

227. For those who vow *abstinence* from their wives, the *maximum* period of waiting is four months; then if they go back from the vow, surely, Allāh is Most Forgiving, Merciful.

لِلَّذِينَ يُؤَلُّونَ مِنْ نِسَائِهِمْ تَرَبُّصُ
أَرْبَعَةِ أَشْهُرٍ فَإِنْ فَاءُوا فَإِنَّ اللَّهَ
غَفُورٌ رَحِيمٌ ﴿٣٢٧﴾

228. And if they decide upon divorce, then surely, Allāh is All-Hearing, All-Knowing.

وَأِنْ عَزَمُوا الطَّلَاقَ فَإِنَّ اللَّهَ سَمِيعٌ
عَلِيمٌ ﴿٣٢٨﴾

229. And the divorced women shall wait concerning themselves for three courses; and it is not lawful for them that they conceal what Allāh has created in their wombs, if they believe in Allāh and the Last Day; and their husbands have the greater right to take them back during that period, provided they desire reconciliation. And they (the women) have rights similar to those (of men) over them in equity; but men have a rank above them. And Allāh is Mighty, Wise.

وَالْمُطَلَّقَاتُ يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ
ثَلَاثَةَ قُرُوءٍ وَلَا يَحِلُّ لَهُنَّ أَنْ يَكْتُمْنَ
مَا خَلَقَ اللَّهُ فِي أَرْحَامِهِنَّ إِنْ كُنَّ
يُؤْمِنْنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ
وَأُولَئِكَ فِي ذَلِكَ لَافٍ
أَرَادُوا إِصْلَاحًا وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ
بِالْمَعْرُوفِ وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ
وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٣٢٩﴾

R. 29.

230. Such divorce may be pronounced twice; then, either retain *them* in a becoming manner or

الطَّلَاقُ مَرَّتَيْنِ فَإِنْ سَاكَ بِمَعْرُوفٍ
أَوْ تَشْرِيحٍ بِإِحْسَانٍ وَلَا يَحِلُّ لَكُمْ أَنْ

them away with kindness. And it is not lawful for you that you take anything of what you have given them (your wives) unless both fear that they cannot observe the limits *prescribed* by Allāh. But, if you fear that they cannot observe the limits *prescribed* by Allāh, then it shall be no sin for either of them in what she gives to get her freedom. These are the limits *prescribed* by Allāh, so transgress them not; and whoso transgresses the limits *prescribed* by Allāh, it is they that are the wrongdoers.

231. And if he divorce her *the third time*, then she is not lawful for him thereafter, until she marries another husband; and, if he *also* divorce her, then it shall be no sin for them to return to each other, provided they are sure that they would be able to observe the limits *prescribed* by Allāh. And these are the limits *prescribed* by Allāh which He makes clear to the people who have knowledge.

232. And when you divorce† your wives and they approach the end of their *appointed* period, then either retain them in a becoming manner; or send them away in a becoming manner; but retain them not wrongfully so that you may transgress. And whoso does that, surely wrongs his own soul. And do not make a jest of the commandments of Allāh, and remember the favour of Allāh upon you and the Book and the Wisdom which He has sent down to you, whereby He exhorts you. And fear Allāh and know that Allah knows all things well.

† The revocable divorce.

تَاْخُذُوْا مِمَّا اَتَيْتُمُوْهُنَّ شَيْئًا اِلَّا اَنْ يَّبْتَغَا قَاْلًا يُّقِيْمَا حُدُوْدَ اللّٰهِ فَاِنْ خِفْتُمْ اَلَا يُّقِيْمَا حُدُوْدَ اللّٰهِ فَلَا جُنَاْحَ عَلَيْهِمَا فِيمَا افْتَدَتْ بِهٖ ۚ بَلْكَ حُدُوْدُ اللّٰهِ فَلَا تَعْتَدُوْهَا ۚ وَ مَنْ يَتَعَدَّ حُدُوْدَ اللّٰهِ فَاُولٰٓئِكَ هُمُ الظّٰلِمُوْنَ ﴿٣١﴾

فَاِنْ طَلَّقَهَا فَلَا تَحِلُّ لَهٗ مِنْۢ بَعْدِ حَتٰى تَنْكِحَ زَوْجًا غَيْرَهٗ ۚ فَاِنْ طَلَّقَهَا فَلَا جُنَاْحَ عَلَيْهِمَا اَنْ يَّتَرَاجَعَا اِنْ ظَنَّا اَنْ يُّقِيْمَا حُدُوْدَ اللّٰهِ وَبَلْكَ حُدُوْدُ اللّٰهِ يَبَيِّنْهَا لِقَوْمٍ يَعْلَمُوْنَ ﴿٣٢﴾

وَ اِذَا طَلَقْتُمُ النِّسَاءَ فَلَمَّا تَبَلَغْنَ اَجَلَهُنَّ فَامْسِكُوْهُنَّ بِمَعْرُوْفٍ اَوْ سَرِّحُوْهُنَّ بِمَعْرُوْفٍ وَلَا تُمْسِكُوْهُنَّ ضِرَارًا لِّتَعْتَدُوْا ۚ وَ مَنْ يَفْعَلْ ذٰلِكَ فَقَدْ ظَلَمَ نَفْسَهٗ ۚ وَلَا تَتَّخِذُوْا اٰيَاتِ اللّٰهِ هُزُوًا ۚ وَاذْكُرُوْا نِعْمَتَ اللّٰهِ عَلَيْكُمْ وَاَنْزَلَ عَلَيْكُمْ مِّنَ الْكِتٰبِ وَالْحِكْمَةِ لِيُعْظِمَكُمْ بِهٖ وَتَتَّقُوْا ۚ اللّٰهُ وَاعْلَمُوْا اَنَّ اللّٰهَ يَكُلُّ شَيْءًا عَلِيْمٌ ﴿٣٣﴾

R. 30.

233. And when you divorce women and they reach the end of their period, prevent them not from marrying their husbands, if they agree between themselves in a decent manner. This is an admonition for him among you who believes in Allāh and the Last Day. It is more blessed for you and purer; and Allāh knows but you do not know.

234. And mothers shall give suck to their children for two whole years; *this is* for those who desire to complete the suckling. And the man to whom the child belongs shall be responsible for their (the mothers') food and clothing according to usage. No soul is burdened beyond its capacity. The mother shall not make *the father* suffer on account of her child, nor shall he to whom the child belongs make *the mother* suffer on account of his child, and the same is incumbent on the heir. If they both decide upon weaning *the child* by mutual consent and consultation, there is no blame on them. And if you desire to engage a wet-nurse for your children, there shall be no blame on you, provided you pay what you have agreed to pay, in a fair manner. And fear Allāh and know that Allāh sees what you do.

235. And those of you who die and leave wives behind, these (wives) shall wait concerning themselves four months and ten *days*. And when they have reached the end of their period, no sin shall lie on you in anything that they do with regard to themselves according to what is fair. And Allāh is aware of what you do.

236. And there shall be no blame on you in throwing out a hint regarding a proposal of marriage to *these*

وَاِذَا طَلَقْتُمُ النِّسَاءَ فَلَمَّا بَلَغْنَ اَجَلَهُنَّ فَلَا تَعْصِلُوهُنَّ اَنْ يَنْكِحْنَ اَزْوَاجَهُنَّ اِذَا تَرَاضَوْا بَيْنَهُمْ بِالْمَعْرُوفِ ۚ ذٰلِكَ يُوعَظُ بِهِ مَنْ كَانَ مِنْكُمْ يُؤْمِنُ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ ۚ ذٰلِكُمْ اَذْكُرُ لَكُمْ وَاُظْهَرُ ۚ وَاللّٰهُ يَعْلَمُ وَاَنْتُمْ لَا تَعْلَمُونَ ﴿٣٠﴾

وَالْوَالِدَاتُ يُرْضِعْنَ اَوْلَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ اَرَادَ اَنْ يُتِمَّ الرَّحْمَةَ وَ عَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ ۚ لَا تُكَلِّفُ نَفْسٌ وَّلَا وُسْعَهَا ۚ لَا تَضَارُّ الْوَالِدَةُ بِوَلَدِهَا وَلَا مَوْلُودٌ لَهُ بِوَلَدَةِ ۚ وَعَلَى الْوَارِثِ مِثْلُ ذٰلِكَ ۚ فَاِنْ اَرَادَا فِصَالًا عَنْ تَرَاضٍ مِنْهُمَا وَ تَشَاوُرٍ فَلَا جُنَاحَ عَلَيْهِمَا ۚ وَاِنْ اَرَدْتُمْ اَنْ تَسْتَرْضِعُوْا اَوْلَادَكُمْ فَلَا جُنَاحَ عَلَيْكُمْ اِذَا اسَلَّمْتُمْ مَا اتَيْتُم بِالْمَعْرُوفِ وَ اتَّقُوا اللّٰهَ وَاعْلَمُوْا اَنَّ اللّٰهَ يَبْصُرُ ۚ ﴿٣١﴾

وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ اَزْوَاجًا يَّتَرَبَّصْنَ بِاَنْفُسِهِنَّ اَرْبَعَةَ اَشْهُرٍ وَعَشْرًا ۚ فَاِذَا بَلَغْنَ اَجَلَهُنَّ فَلَا جُنَاحَ عَلَيْكُمْ فِيمَا فَعَلْنَ فِيْ اَنْفُسِهِنَّ بِالْمَعْرُوفِ ۚ وَاللّٰهُ يَبْصُرُ مَا تَعْمَلُونَ خَيْرٌ ﴿٣٢﴾

وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا عَرَّضْتُمْ بِهِ مِنْ خِطْبَةِ النِّسَاءِ اَوْ اَكْنَثْتُمْ فِيْ اَنْفُسِكُمْ

women or in keeping *the desire* hidden in your minds. Allāh knows that you will think of them *in this connection*. But make not a contract with them in secret, except that you say a fair word. And resolve not on the marriage tie until the prescribed period reaches its end. And know that Allāh knows what is in your minds; so beware of it. And know that Allāh is Most Forgiving, Forbearing.

R. 31.

237. It shall be no sin for you if you divorce women while you have not touched them, nor settled for them a dowry. But provide for them—the rich man according to his means and the poor man according to his means—a provision in a becoming manner, an obligation upon the virtuous.

238. And if you divorce them before you have touched them, but have settled for them a dowry, then half of what you have settled *shall be due from you*, unless they remit, or he, in whose hand is the tie of marriage, should remit. And that you should remit is nearer to righteousness. And do not forget to do good to one another. Surely, Allāh sees what you do.

239. Watch over Prayers, and the middle Prayer, and stand before Allāh submissively.

240. If you are in *a state of fear*, then say your Prayer on foot or riding; but when you are safe, remember Allāh as He has taught you that which you did not know.

241. And those of you who die and leave behind wives shall bequeath to their wives provision for a year without *their* being turned out. But if they *themselves* go out, there shall be no blame upon you in regard to

عَلِمَ اللَّهُ أَنَّكُمْ سَتَذْكُرُونَهُنَّ وَلَكِنْ
لَا تُؤَاخِذُوا عَنْهُنَّ سِرًّا وَلَا أَنْ تَقُولُوا اقْوُوا
مَعْرُوفًا وَلَا تَعْزِمُوا عَقْدَةَ النِّكَاحِ
حَتَّى يَبْلُغَ الْكِتَابُ أَجَلَهُ وَاعْلَمُوا أَنَّ
اللَّهَ يَعْلَمُ مَا فِي أَنْفُسِكُمْ فَاحْذَرُوهُ
وَاعْلَمُوا أَنَّ اللَّهَ عَفُوٌّ رَحِيمٌ ﴿٣١﴾

لَا جُنَاحَ عَلَيْكُمْ إِنْ طَلَقْتُمُ النِّسَاءَ
مَا لَمْ تَمْسُوهُنَّ أَوْ تَفْرِضُوا لَهُنَّ
فَرِيضَةً ۖ وَمَتَّعُوهُنَّ عَلَى الْمَوْسَمِ
قَدَرَهُ ۚ وَعَلَى الْمُقْتِرِ قَدَرُهُ ۚ مَتَاعًا
بِالْمَعْرُوفِ ۚ حَقًّا عَلَى الْمُحْسِنِينَ ﴿٣٢﴾

وَإِنْ طَلَقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ
تَمْسُوهُنَّ وَقَدْ فَرَضْتُمْ لَهُنَّ فَرِيضَةً
فَإِنْصِفُوا مَا فَرَضْتُمْ ۖ إِلَّا أَنْ يَخْفُونَ أَوْ
يَعْفُوا ۚ الَّذِي بَيْنَهُمَا عَقْدَةُ النِّكَاحِ ۚ
وَأَنْ تَخْفَوْا أَقْرَبُ لِلتَّقْوَى ۚ وَلَا
تَنْسُوا الْفَضْلَ بَيْنَكُمْ ۚ إِنَّ اللَّهَ بِمَا
تَعْمَلُونَ بَصِيرٌ ﴿٣٣﴾

حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ
الْوُسْطَىٰ ۖ وَكُلُوا مِنْ رِزْقِ اللَّهِ قَنِينَ ﴿٣٤﴾
فَإِنْ خِفْتُمْ فَرِجَالًا أَوْ رُكْبَانًا ۖ فَإِذَا
أَمِنْتُمْ فَأَذْكُرُوا اللَّهَ ۚ كَمَا عَلَّمَكُم مَّا
لَمْ تَكُونُوا تَعْلَمُونَ ﴿٣٥﴾

وَالَّذِينَ يَتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ
أَزْوَاجًا ۖ وَصِيَّةً لَأَزْوَاجِهِمْ مَتَاعًا إِلَى
الْحَوْلِ غَيْرِ إِخْرَاجٍ ۚ فَإِنْ خَرَجْنَ فَلَا
جُنَاحَ عَلَيْكُمْ فِي مَا فَعَلْنَ فِي أَنْفُسِهِنَّ

any proper thing which they do concerning themselves. And Allāh is Mighty, Wise.

242. And for the divorced women *also* there should be a provision according to what is fair—an obligation on the God-fearing.

243. Thus does Allāh make His commandments clear to you that you may understand.

R. 32.

244. Dost thou not know of those who went forth from their homes, and they were thousands, fearing death? And Allāh said to them: 'Die;' then He brought them to life. Surely, Allāh is Munificent to men, but most men are not grateful.

245. And fight in the cause of Allāh and know that Allāh is All-Hearing, All-Knowing.

246. Who is it that will lend Allāh a goodly loan that He may multiply it for him manifold? And Allāh receives and enlarges, and to Him shall you be made to return.

247. Hast thou not heard of the chiefs of the children of Israel after Moses, when they said to a Prophet of theirs: 'Appoint for us a king that we may fight in the cause of Allāh?' He said: 'Is it not likely that you will not fight, if fighting is prescribed for you?' They said: 'What reason have we to abstain from fighting in the cause of Allāh when we have been driven forth from our homes and our sons?' But when fighting was ordained for them, they turned back except a small number of them. And Allāh knows the transgressors well.

248. And their Prophet said to them: 'Allāh has appointed for you Tālūt as a king.' They said: 'How can he have sovereignty over us while we

وَمِنْ مَّعْرُوفٍ ۚ وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٣١﴾

وَلِلْمُطَلَّقاتِ مَتَاعٌ بِالْمَعْرُوفِ ۚ حَقًّا عَلَى الْمُتَّقِينَ ﴿٣٢﴾

كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ ﴿٣٣﴾

أَلَمْ تَرَ إِلَى الَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ وَهُمْ أُلُوفٌ حَذَرَ الْمَوْتِ فَقَالَ لَهُمُ اللَّهُ مُوتُوا ثُمَّ أَحْيَاهُمْ ۚ إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ ﴿٣٤﴾

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ وَاعْلَمُوا أَنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿٣٥﴾

مَنْ ذَا الَّذِي يُقرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَاعِفَهُ لَهُ أَضْعَافًا كَثِيرَةً ۗ وَاللَّهُ يَقْبِضُ وَيَبْضُطُ ۚ وَإِلَيْهِ تُرْجَعُونَ ﴿٣٦﴾

أَلَمْ تَرَ إِلَى الْمَلَكِ مِنْ بَنِي إِسْرَءِيلَ مِنْ بَعْدِ مُوسَى إِذْ قَالُوا لِنَبِيِّ لَهُمْ اابْعَثْ لَنَا مَلِكًا نُقَاتِلَ فِي سَبِيلِ اللَّهِ ۚ قَالَ هَلْ عَسَيْتُمْ أَنْ تَتَّبِعُوا أَلا تُقَاتِلُوا قَالُوا وَمَا لَنَا أَلا نُقَاتِلَ فِي سَبِيلِ اللَّهِ وَقَدْ أُخْرِجْنَا مِنْ دِيَارِنَا وَابْنَاءِنَا ۚ قُلْنَا كُنْتُمْ عَلَيْهِمُ الْقِتَالُ تَوَلَّوْا إِلَّا قَلِيلًا مِّنْهُمْ ۚ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ ﴿٣٧﴾

وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ اللَّهَ قَدْ بَعَثَ لَكُمْ طَالُوتَ مَلِكًا ۚ قَالُوا أَنَّى يَكُونُ لَهُ الْمُلْكُ عَلَيْنَا وَنَحْنُ أَحَقُّ بِالْمُلْكِ مِنْهُ

are better entitled to sovereignty than he, and he is not given abundance of wealth?’ He said: ‘Surely, Allāh has chosen him above you and has increased him abundantly in knowledge and body.’ And Allāh gives sovereignty to whom He pleases and Allāh is Bountiful, All-Knowing.

249. And their Prophet said to them: ‘The sign of his sovereignty is that there shall be given you a heart wherein there will be tranquillity from your Lord and a legacy of good left by the family of Moses and the family of Aaron—the angels bearing it. Surely, in this there is a Sign for you if you are believers.’

R. 33.

250. And when Tālūt set out with the forces, he said: ‘Surely, Allāh will try you with a river. So he who drinks therefrom is not of me; and he who tastes it not is assuredly of me, except him who takes a handful of water with his hand.’ But they drank of it, except a few of them. And when they crossed it—he and those who believed along with him—they said: ‘We have no power today against Jālūt and his forces.’ But those who knew for certain that they would *one day* meet Allāh said: ‘How many a small party has triumphed over a large party by Allāh’s command! And Allāh is with the steadfast.’

251. And when they issued forth to encounter Jālūt and his forces, they said: ‘O our Lord, pour forth steadfastness upon us, and make our steps firm, and help us against the disbelieving people.’

252. So they routed them by the command of Allāh; and David slew Jālūt, and Allāh gave him sovereignty

وَلَمْ يُولَ سَعَةً مِّنَ الْمَالِ ۚ قَالَ إِنَّ اللَّهَ
اضْطَفَنَاهُ عَلَيْكُمْ وَزَادَهُ بَسْطَةً فِي الْعِلْمِ
وَالْجِسْمِ ۚ وَاللَّهُ يُؤْتِي مَلَكَهُ مَن يَشَاءُ ۚ وَ
اللَّهُ وَاسِعٌ عَلِيمٌ ﴿٣٣٨﴾

وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ آيَةَ مُلْكِهِ أَن
يَأْتِيَكُمُ التَّابُوتُ فِيهِ سَكِينَةٌ مِّن
رَّبِّكُمْ وَبَقِيَّةٌ مِّمَّا تَرَكَ آلُ مُوسَىٰ وَ
آلُ هَارُونَ تَحْمِلُهُ الْمَلَائِكَةُ ۚ إِنَّ فِي ذَٰلِكَ
لَآيَةً لِّكُم مَّ إِن كُنْتُمْ مُّؤْمِنِينَ ﴿٣٣٩﴾

فَلَمَّا فَصَلَ طَالُوتُ بِالْجُنُودِ ۚ قَالَ إِنَّ
اللَّهَ مُبْتَلِيكُمْ بِنَهَرٍ ۚ فَمَن شَرِبَ مِنْهُ
فَلَيْسَ مِنِّي ۚ وَمَن لَّمْ يَطْعَمْهُ فَإِنَّهُ مِنِّي
إِلَّا مَنِ اغْتَرَفَ غُرْفَةً بِيَدِهِ ۚ فَشَرِبُوا
مِنْهُ إِلَّا قَلِيلًا مِّنْهُمْ ۚ فَلَمَّا جَاوَزَهُ هُوَ
وَالَّذِينَ آمَنُوا مَعَهُ قَالُوا لَا طَاقَةَ لَنَا
بِالْيَوْمِ بِجَالُوتَ وَجُنُودِهِ ۚ قَالَ الَّذِينَ
يَظُنُّونَ أَنَّهُم مُّلتَمُوا اللَّهَ ۚ كُمْ مِّن فِتْنَةٍ
قَلِيلَةٍ ۚ فَمَلَبَسَ فِتْنَةً كَثِيرَةً ۚ يَأْذِنُ اللَّهُ
وَاللَّهُ مَعَ الصَّابِرِينَ ﴿٣٤٠﴾

وَلَمَّا بَرَزُوا لِجَالُوتَ وَجُنُودِهِ قَالُوا
رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَثَبِّتْ
أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٣٤١﴾

فَهَزَمُوهُمْ بِإِذْنِ اللَّهِ وَقَتَلَ دَاوُدُ
جَالُوتَ وَاتَّخَذَ اللَّهُ الْمُلْكَ وَالْحِكْمَةَ

and wisdom, and taught him of what He pleased. And had it not been for Allāh's repelling men, some of them by the others, the earth would have become filled with disorder. But Allāh is Munificent to *all* peoples.

253. These are the Signs of Allāh; We recite them unto thee with truth. Surely, thou art *one* of the Messengers.

وَعَلَّمَهِ مِمَّا يَشَاءُ ۖ وَلَوْ لَا دَفَعَهُ اللَّهُ
النَّاسَ بَعْضُهُمْ يَبْغِضُ ۚ لَفَسَدَتِ
الْأَرْضُ وَلَٰكِنَّ اللَّهَ ذُو فَضْلٍ عَلَى
الْعَالَمِينَ ﴿٢٥٣﴾

تِلْكَ آيَاتُ اللَّهِ تَتْلُوهَا عَلَيْكَ بِالْحَقِّ
وَلَا تَكُ لَمِنَ الْمُرْسَلِينَ ﴿٢٥٤﴾

Part 3*254. These Messengers have We exalted, some of them above others: among them there are those to whom Allāh spoke†; and some of them He exalted by degrees of rank. And We gave Jesus, son of Mary, clear proofs and strengthened him with the Spirit of holiness. And if Allāh had *so* willed, those *that came* after them would not have fought with one another after clear Signs had come to them; but they did disagree. Of them were some who believed, and of them were some who disbelieved. And if Allāh had *so* willed, they would not have fought with one another; but Allāh does what He desires.

R. 34.

255. O ye who believe! spend out of what We have bestowed on you before the day comes wherein there shall be no buying and selling, nor friendship, nor intercession; and it is those who disbelieve that do wrong to themselves.

256. Allāh—there is no God but He, the Living, the Self-Subsisting and All-Sustaining. Slumber seizes Him not, nor sleep. To Him belongs whatsoever is in the heavens and whatsoever is in the earth. Who is he

تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ
عَلَىٰ بَعْضٍ ۚ مِنْهُمْ مَن كَلَّمَ اللَّهُ وَ
رَفَعَهُ بَعْضُهُمْ دَرَجَاتٍ ۖ وَآتَيْنَا
عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَ
آيَاتِنَا لَهُ نُورٌ الْقُدُسِ ۖ وَلَوْ شَاءَ
اللَّهُ مَا اقْتَتَلَ الَّذِينَ مِنْ بَعْدِهِمْ
مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ وَلَكِنْ
اِخْتَلَفُوا فَمِنْهُمْ مَّنْ آمَنَ وَمِنْهُمْ
مَّنْ كَفَرَ ۖ وَلَوْ شَاءَ اللَّهُ مَا اقْتَتَلُوا
بَعْضُهُمْ بَعْضًا ۚ وَلَٰكِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ ﴿٢٥٥﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا
مِمَّا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ
لَّا بَيْعٌ فِيهِ وَلَا خُلَّةٌ وَلَا شَفَاعَةٌ ۚ
وَالْكَافِرُونَ هُمُ الظَّالِمُونَ ﴿٢٥٦﴾

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ
لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ ۚ لَهُ مَا فِي
السَّمٰوٰتِ وَمَا فِي الْأَرْضِ ۚ مَنْ ذَا الَّذِي
يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ ۚ يَعْلَمُ

*254. **Note:** This verse can be translated by placing a pause after the word 'minhum' (مِنْهُمْ) and not before it. In this case the translation is more easily readable and understandable and would run as follows: **These Messengers of whom We have exalted some above others, Allāh spoke to them and exalted some of them in degrees of rank.**

† i.e. gave them a new Law.

ء ' ق q غ gh ع ' ظ z ط t ض d ص s ذ dh خ kh ح h ث th ا i u ا 43

(See details of transliteration on page 'p').

that will intercede with Him except by His permission? He knows what is before them and what is behind them; and they encompass nothing of His knowledge except what He *pleases. His knowledge extends over the heavens and the earth; and the care of them burdens Him not; and He is the High, the Great.

257. There should be no compulsion in religion. Surely, right has become distinct from wrong; so whosoever refuses to be led by those who transgress, and believes in Allāh, has surely grasped a strong handle which knows no breaking. And Allāh is All-Hearing, All-Knowing.

258. Allāh is the friend of those who believe: He brings them out of every *kind* of darkness into light. And those who disbelieve, their friends are the transgressors who bring them out of light into every *kind* of darkness. These are the inmates of the Fire; therein shall they abide.

R. 35.

259. Hast thou not heard of him who disputed with Abraham about his Lord, because Allāh had given him kingdom? When Abraham said, 'My Lord is He Who gives life and causes death,' he said, 'I *also* give life and cause death.' Abraham said, 'Well, Allāh brings the sun from the East; bring it thou from the West.' Thereupon the infidel was dumb-founded. And Allāh guides not the unjust people.

260. Or like him who passed by a town which had fallen down upon its roofs, *and* exclaimed, 'When will Allāh restore it to life after its

مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ ۚ وَسِعَ كُرْسِيُّهُ السَّمُوتَ وَالْأَرْضَ ۖ وَلَا يَئُودُهُ حِفْظُهُمَا ۚ وَهُوَ الْعَلِيُّ الْعَظِيمُ ﴿٢٥٧﴾

لَا زَكَاةَ فِي الدِّينِ ۖ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ ۚ فَمَن يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْفِصَامَ لَهَا ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٥٨﴾

اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ ۚ وَالَّذِينَ كَفَرُوا أَوْلِيَهُمُ الطَّاغُوتُ ۖ يُخْرِجُونَهُم مِّنَ النُّورِ إِلَى الظُّلُمَاتِ ۗ أُولَٰئِكَ أَصْحَابُ النَّارِ ۖ هُمْ فِيهَا خَالِدُونَ ﴿٢٥٩﴾

أَلَمْ تَرَ إِلَى الَّذِي حَاجَّ إِبْرَاهِيمَ فِي دِينِهِ أَن أَنَسَهُ اللَّهُ الْمُلْكَ إِذْ قَالَ لِإِبْرَاهِيمَ رَبِّيَ الَّذِي يُحْيِي وَيُمِيتُ قَالَ أَنَا أُحْيِي وَأُمِيتُ ۚ قَالَ إِبْرَاهِيمُ فَإِنَّ اللَّهَ يَأْتِي بِالشَّمْسِ مِنَ الْمَشْرِقِ فَأْتِ بِهَا مِنَ الْمَغْرِبِ فَبُهِتَ الَّذِي كَفَرَ ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٢٦٠﴾

أَوْ كَالَّذِي مَرَّ عَلَى قَرْيَةٍ وَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا قَالَ أَنَّى يُحْيِي هَذِهِ اللَّهُ بَعْدَ مَوْتِهَا ۚ فَأَمَاتَهُ اللَّهُ مِائَةً

* 256. His **throne** extends over the heavens and the earth...

Note: The word '*kursi*' (كُرْسِي) primarily means seat of power or throne. This meaning of the word has wider application and covers not only knowledge but also other requisites of government.

ا i u | th ث | h ح | kh خ | dh ذ | ص s | ض d | ط t | ظ z | ع gh | ق q | ' ٴ

(See details of transliteration on page 'p').

destruction?’ Then Allāh caused him to die for a hundred years; then He raised him, and said: ‘How long hast thou remained *in this state*?’ He answered, ‘I have remained a day or part of a day.’ He said: ‘Nay, thou hast remained *in this state* for a hundred years. Now look at thy food and thy drink; they have not rotted. And look at thy ass. And *We have done this* that We may make thee a Sign unto men. And look at the bones, how We set them and then clothe them with flesh.’ And when this became clear to him, he said, ‘I know that Allāh has the power to do all that He wills.’

261. And *remember* when Abraham said, ‘My Lord, show me how Thou givest life to the dead.’ He said, ‘Hast thou not believed?’ He said, ‘Yes, but *I ask this* that my heart may be at rest.’ He answered, ‘Take four birds and make them attached to thyself. Then put each of them on a hill; then call them; they will come to thee in haste. And know that Allāh is Mighty, Wise.’

R. 36.

262. The similitude of those who spend their wealth for the cause of Allāh is like the similitude of a grain of corn which grows seven ears, in each ear a hundred grains. And Allāh multiplies *it* further for whomsoever He pleases; and Allāh is Bountiful, All-Knowing.

263. They who spend their wealth for the cause of Allāh, then follow not up what they have spent with taunt or injury, for them is their reward with their Lord, and they shall have no fear, nor shall they grieve.

264. A kind word and forgiveness are better than charity followed by

عَامِ ثُمَّ بَعَثَهُ ۖ قَالَ كَمْ لَبِثْتَ ۖ
قَالَ لَبِثْتُ يَوْمًا أَوْ بَعْضَ يَوْمٍ ۖ قَالَ
بَلْ لَبِثْتَ مِائَةً عَامٍ فَانْظُرْ إِلَى
طَعَامِكَ وَشَرَابِكَ لَمْ يَتَسَنَّهْ ۖ وَ
انْظُرْ إِلَى جَمَازِكَ ۖ وَنَجَعَلْنَا آيَةً
لِّلنَّاسِ ۖ وَانْظُرْ إِلَى الْعِظَامِ كَيْفَ نُنْشُرُهَا
ثُمَّ نَكْسُوها لَحْمًا ۖ فَلَمَّا تَبَيَّنَ لَهُ ۖ
قَالَ أَعْلَمُ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٣٦﴾

وَرَادُّ قَالَ إِبْرَاهِيمَ رَبِّ ارْنِي كَيْفَ تُحْيِي
الْمَوْتَى ۖ قَالَ أَوْ لَمْ تُؤْمِنْ ۖ قَالَ بَلَى
وَلَكِن لِّيَطْمَئِنَّ قَلْبِي ۖ قَالَ فَخُذْ
أَرْبَعَةً مِّنَ الطَّيْرِ فَصُرْهُنَّ إِلَيْكَ ثُمَّ
اجْعَلْ عَلَى كُلِّ جَبَلٍ مِّنْهُنَّ جُزْءًا ثُمَّ
ادْعُهُنَّ يَأْتِينَكَ سَعْيًا ۖ وَاعْلَمْ أَنَّ
اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٣٦﴾

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي
سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَتَتْ
سَبْعَ سَنَابِلَ فِي كُلِّ سُنبُلَةٍ مِّائَةٌ
حَبَّةٌ ۖ وَاللَّهُ يُضَاعِفُ لِمَن يَشَاءُ ۖ وَاللَّهُ
وَاسِعٌ عَلِيمٌ ﴿٣٦﴾

الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ
اللَّهِ ثُمَّ لَا يُتَّبِعُونَ مَا أَنْفَقُوا مَنًّا وَ
لَا أَذًى ۖ لَهُمْ أَجْرُهُمْ عِندَ رَبِّهِمْ ۖ
وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٣٦﴾
قَوْلٌ مَّعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِّن
صَدَقَةٍ يَتَّبِعُهَا أَذًى ۖ وَاللَّهُ غَنِيٌّ

injury. And Allāh is Self-Sufficient, Forbearing.

265. O ye who believe! render not vain your alms by taunt and injury, like him who spends his wealth to be seen of men, and he believes not in Allāh and the Last Day. His case is like the case of a smooth rock covered with earth, on which heavy rain falls, leaving it bare, smooth and hard. They shall not secure aught of what they earn. And Allāh guides not the disbelieving people.

266. And the case of those who spend their wealth to seek the pleasure of Allāh and to strengthen their souls is like the case of a garden on elevated ground. Heavy rain falls on it so that it brings forth its fruit twofold. And if heavy rain does not fall on it, then light rain suffices. And Allāh sees what you do.

267. Does any of you desire that there should be for him a garden of palm trees and vines with streams flowing beneath it, and with all kinds of fruit for him therein—while old age has stricken him and he has weak offspring—and that a fiery whirlwind should smite it and it be *all* burnt? Thus does Allāh make His Signs clear to you that you may ponder.

R. 37.

268. O ye who believe! spend of the good things that you have earned, and of what We produce for you
* from the earth; and seek not what is bad to spend out of it when you would not take it yourselves except that you connive at it. And know that Allāh is Self-Sufficient, Praiseworthy.

* 268. and seek not what is bad to spend out of it, when you would not take it yourselves except with eyes downcast with shame.

حَلِيمٌ ٣٣

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُبْطِلُوا
صَدَقَاتِكُمْ بِالْمَنِّ وَالْأَذَى كَالَّذِي
يُنْفِقُ مَالَهُ رِجَاءَ النَّاسِ وَكَانَ يُؤْمِنُ
بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَمَثَلُهُ كَمَثَلِ
صَفْوَانٍ عَلَيْهِ تُرَابٌ فَأَصَابَهُ وَابِلٌ
فَتَرَكَهَ صَلْدًا لَا يَقْدِرُونَ عَلَى شَيْءٍ
مِّمَّا كَسَبُوا وَاللَّهُ لَا يَهْدِي الْقَوْمَ
الْكَافِرِينَ ٣٤

وَمَثَلِ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ
ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَتَغْيِيثًا مِّنْ
أَنْفُسِهِمْ كَمَثَلِ جَنَّةٍ بِرَبْوَةٍ أَصَابَهَا
وَابِلٌ فَاتَتْهَا كُفَّاتُ ضِعْفَيْنِ فَإِن لَّمْ
يُصِبْهَا وَابِلٌ فَطَلَّ وَاللَّهُ بِمَا
تَعْمَلُونَ بَصِيرٌ ٣٥

أَيُّوَادُ أَحَدُكُمْ أَن تَكُونَ لَهُ جَنَّةٌ مِّنْ
نَّخِيلٍ وَأَعْنَابٍ تَجْرِي مِنْ تَحْتِهَا
الْأَنْهَارُ فِيهَا مِنْ كُلِّ الثَّمَرَاتِ
وَاصَابُهُ الْكِبَرُ وَكَانَ ذُرِّيَّتُهُ
ضَعْفَاءَ ۖ فَأَصَابَهَا إِعْصَارٌ فِيهِ نَارٌ
فَاخْتَرَقَتْ ۚ كَذَلِكَ يُبَيِّنُ اللَّهُ
لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَتَفَكَّرُونَ ٣٦

يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِمَّا
رَزَقْنَاكُمْ مِمَّا آخَرُجْنَا لَكُمْ
مِّنَ الْأَرْضِ وَلَا تَيَمَّمُوا الْغَبِيثَ مِنْهُ
تُنْفِقُوا وَلَسْتُمْ بِأَخْذِيهِ إِلَّا أَنْ
تُغْمِضُوا فِيهِ ۚ وَاعْلَمُوا أَنَّ اللَّهَ غَنِيٌّ
حَمِيدٌ ٣٧

269. Satan threatens you with poverty and enjoins upon you what is foul, whereas Allāh promises you forgiveness from Himself and bounty. And Allāh is Bountiful, All-Knowing.

270. He grants wisdom to whom He pleases, and whoever is granted wisdom has indeed been granted abundant good; and none would be reminded except those endowed with understanding.

271. And whatsoever you spend or whatsoever vow you vow, Allāh surely knows it; and for the wrongdoers there shall be no helpers.

272. If you give alms openly, it is well *and good*; but if you conceal them and give them to the poor, it is better for you; and He will remove from you *many* of your sins. And Allāh is aware of what you do.

273. It is not thy responsibility to make them follow the right path; but Allāh guides whomsoever He pleases. And whatever of wealth you spend, it is for yourselves, while you spend not but to seek the favour of Allāh. And whatever of wealth you spend, it shall be paid back to you in full and you shall not be wronged.

274. *These alms are* for the poor who are detained in the cause of Allāh and are unable to move about in the land. The ignorant man thinks them to be free from want because of *their* abstaining from begging. Thou shalt know them by their appearance; they do not beg of men with importunity. And whatever of wealth you spend, surely, Allāh has perfect knowledge thereof.

الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُمْ
بِالْفَحْشَاءِ ۗ وَاللَّهُ يَعِدُكُم مَّغْفِرَةً
مِّنْهُ وَفَضْلًا ۗ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٢٦٩﴾

يُؤْتِي الْحِكْمَةَ مَن يَشَاءُ ۚ وَمَن
يُؤْتِ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا
كَثِيرًا ۚ وَمَا يَذَّكَّرُ إِلَّا أُولُو
الْأَلْبَابِ ﴿٢٧٠﴾

وَمَا أَنفَقْتُمْ مِّن نَّفَقَةٍ أَوْ نَذَرْتُمْ
مِّن نَّذْرٍ فَإِنَّ اللَّهَ يَعْلَمُهُ ۚ وَمَا
لِلظَّالِمِينَ مِن أَنصَارٍ ﴿٢٧١﴾

إِن تَبْدُوا الصَّدَقَاتِ فَنِعِمَّا هِيَ ۚ وَإِن
تُخْفُوهَا وَتُؤْتُوهَا الْفُقَرَاءَ فَهُوَ
خَيْرٌ لَّكُمْ ۚ وَيُكَفِّرُ عَنْكُم مِّن سَيِّئَاتِكُمْ
وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٢٧٢﴾

لَيْسَ عَلَيْكَ هُدَاهُمْ وَلَكِنَّ اللَّهَ
يَهْدِي مَن يَشَاءُ ۚ وَمَا تُنْفِقُوا مِنْ خَيْرٍ
فَلَا تَفْسِدْهُ ۚ وَمَا تَنْفِقُونَ إِلَّا ابْتِغَاءَ
وَجْهِ اللَّهِ ۚ وَمَا تَنْفِقُوا مِنْ خَيْرٍ
يُّؤْتِكُمْ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ ﴿٢٧٣﴾

لِلْفُقَرَاءِ الَّذِينَ أُحْصِرُوا فِي
سَبِيلِ اللَّهِ لَا يَسْتَطِيعُونَ ضَرْبًا فِي
الْأَرْضِ يَحْسَبُهُمُ الْجَاهِلُ أَغْنِيَاءَ
مِنَ التَّعَفُّفِ ۚ تَعْرِفُهُمْ بِسِيمَاهُمْ ۚ لَا
يَسْأَلُونَ النَّاسَ إِلْحَاقًا ۚ وَمَا تُنْفِقُوا
مِّنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ﴿٢٧٤﴾

R. 38.

275. Those who spend their wealth by night and day, secretly and openly, have their reward with their Lord; on them *shall come* no fear, nor shall they grieve.

الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ بِاللَّيْلِ وَالنَّهَارِ سِرًّا وَعَلَانِيَةً فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٣٨﴾

276. Those who devour interest do not rise except as rises one whom Satan has smitten with insanity. That is because they say: 'Trade *also* is like interest;' whereas Allāh has made trade lawful and made interest unlawful. So he to whom an admonition comes from his Lord and he desists, then will that *which he received* in the past be his; and his affair is with Allāh. And those who revert *to it*, they are the inmates of the Fire; therein shall they abide.

الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقْوَمُونَ إِلَّا كَمَا يَقْومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ ۚ ذَٰلِكَ بِأَنَّهُمْ قَالُوا إِنَّمَا الْبَيْعُ مِثْلُ الرِّبَا وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا فَمَنْ جَاءَكَ مَوْعِظَةٌ مِنْ رَبِّهِ فَانْتَهَىٰ فَلَهُ مَا سَلَفَ ۚ وَأَمْرُهُ إِلَى اللَّهِ وَمَنْ عَادَ فَأُولَٰئِكَ أَصْحَابُ النَّارِ ۖ هُمْ فِيهَا خَالِدُونَ ﴿٣٩﴾

*277. Allāh will abolish interest and will cause charity to increase. And Allāh loves not anyone who is a confirmed disbeliever and an arch-sinner.

يَمْحَقُ اللَّهُ الرِّبَا وَيُزِيدُ الصَّدَقَاتِ ۚ وَاللَّهُ لَا يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ ﴿٤٠﴾

278. Surely, those who believe and do good deeds, and observe Prayer and pay the Zakāt, shall have their reward from their Lord, and no fear *shall come* on them, nor shall they grieve.

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَآتَوْا الزَّكَاةَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٤١﴾

279. O ye who believe! fear Allāh and relinquish what remains of interest, if you are believers.

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنْتُمْ مُؤْمِنِينَ ﴿٤٢﴾

280. But if you do *it* not, then beware of war from Allāh and His Messenger; and if you repent, then you shall have your original sums; *thus* you shall not wrong, nor shall you be wronged.

فَإِنْ لَّمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِنَ اللَّهِ وَرَسُولِهِ ۖ وَإِنْ تُبْتُمْ فَلَكُمْ رُءُوسُ أَمْوَالِكُمْ ۖ لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ ﴿٤٣﴾

281. And if any *debtor* be in straitened circumstances, then *grant*

وَأِنْ كَانَ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَىٰ

* 277. **Note:** This verse gives a clear-cut verdict that economies based on interest and usury are bound to perish whereas economies where charity is emphasized will prosper.

him respite till a time of ease. And that you remit it as charity shall be better for you, if only you knew.

282. And fear the day when you shall be made to return to Allāh; then shall every soul be paid in full what it has earned; and they shall not be wronged.

R. 39.

283. O ye who believe! when you borrow one from another for a fixed period, then write it down. And let a scribe write *it* in your presence faithfully; and no scribe should refuse to write, because Allāh has taught him, so let him write and let him who incurs the liability dictate; and he should fear Allāh, his Lord, and not diminish anything therefrom. But if the person incurring the liability be of low understanding or be weak or be unable himself to dictate, then let someone who can watch his interest dictate with justice. And call two witnesses from among your men; and if two men be not *available*, then a man and two women, of such as you like as witnesses, so that if either of two *women* should err in memory, then one may remind the other. And the witnesses should not refuse when they are called. And do not feel weary of writing it down, whether it be small or large, along with its appointed time of *payment*. This is more equitable in the sight of Allāh and makes testimony surer and is more likely to keep you away from doubts; *therefore omit not to write* except that it be ready merchandise which you give or take from hand to hand, in which case it shall be no sin for you that you write it not. And have witnesses when you sell one to another; and let no harm be done to

مَيْسَرَةً ۚ وَأَنْ تَصَدَّقُوا خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٣٩﴾

وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللَّهِ ثُمَّ تُوَفَّى كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿٣٨﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَدَايَعْتُمْ بَيْنَ يَدَيْنِ إِلَى أَجَلٍ مُّسَمًّى فَاكْتُبُوا ۚ وَلْيَكْتُب بَيْنَكُمْ كَاتِبٌ بِالْعَدْلِ ۚ وَلَا يَأْب كَاتِبٌ أَنْ يَكْتُبَ كَمَا عَلَّمَهُ اللَّهُ فَلْيَكْتُبْ ۚ وَلْيُمْلِلِ الَّذِي عَلَيْهِ الْحَقُّ وَلْيَتَّقِ اللَّهَ رَبَّهُ وَلَا يَبْخَسْ مِنْهُ شَيْئًا فَإِنْ كَانَ الَّذِي عَلَيْهِ الْحَقُّ سَفِيهًا أَوْ ضَعِيفًا أَوْ لَا يَسْتَطِيعُ أَنْ يُمِلَّ هُوَ فَلْيُمْلِلْ وَلِيُّهُ بِالْعَدْلِ ۚ وَاسْتَشْهِدُوا شَهِيدَيْنِ مِنْ رِجَالِكُمْ فَإِنْ لَمْ يَكُونَا رَجُلَيْنِ فَرَجُلٌ وَامْرَأَتَانِ مِمَّنْ تَرْضَوْنَ مِنَ الشَّاهِدَاتِ أَنْ تَضِلَّ إحدَاهُمَا فَتُذَكِّرَ إِحداهُمَا الْأُخْرَىٰ وَلَا يَأْب الشَّاهِدُ إِذَا مَادَّعَوْهُ وَلَا تَسْمَعُوا أَنْ تَكْتُبُوهُ صَغِيرًا أَوْ كَبِيرًا إِلَىٰ أَجَلٍ ۚ ذَلِكُمْ أَقْسَطُ عِنْدَ اللَّهِ وَأَقْوَمُ لِلشَّهَادَةِ وَأَدْنَىٰ أَلَّا تَرْتَابُوا ۚ إِلَّا أَنْ تَكُونَ تِجَارَةً حَاضِرَةً تُدِيرُونَهَا بَيْنَكُمْ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَلَّا تَكْتُبُوهَا ۚ وَأَشْهِدُوا إِذَا تَبَايَعْتُمْ ۚ وَلَا يُضَارَّ كَاتِبٌ وَلَا شَهِيدٌ وَإِنْ تَفَعَّلُوا فَإِنَّهُ فَسُقَىٰ بِكُمْ ۚ وَاتَّقُوا اللَّهَ ۚ

the scribe or the witness. And if you do *that*, then certainly it shall be disobedience on your part. And fear Allāh. And Allāh grants you knowledge and Allāh knows all things well.

284. And if you be on a journey, and you find not a scribe, then let there be a pledge with possession. And if one of you entrusts another with something, then let him who is entrusted surrender his trust and let him fear Allāh, his Lord. And conceal not testimony; and whoever conceals it, his heart is certainly sinful. And Allāh is well aware of what you do.

R. 40.

285. To Allāh belongs whatever is in the heavens and whatever is in the earth; and whether you disclose what is in your minds or keep it hidden, Allāh will call you to account for it; then will He forgive whomsoever He pleases and punish whomsoever He pleases; and Allāh has the power to do all that He wills.

286. This Messenger of Ours believes in that which has been revealed to him from his Lord, and so do the believers: all of them believe in Allāh, and in His angels, and in His Books, and in His Messengers, saying, 'We make no distinction between any of His Messengers;' and they say, 'We hear, and we obey. We implore Thy forgiveness, O our Lord, and to Thee is the returning.'

- * 287. Allāh burdens not any soul beyond its capacity. It shall have the reward it earns, and it shall get the

يَعْلَمُكُمُ اللَّهُ ۖ وَاللَّهُ بِكُلِّ شَيْءٍ
عَلِيمٌ ﴿٣٨٣﴾

وَأِنْ كُنْتُمْ عَلَى سَفَرٍ وَلَمْ تَجِدُوا
كَاتِبًا فَرِهْنِ مَقْبُوضَةً ۚ فَإِنْ أَتَى
بَعْضُكُم بَعْضًا فَلْيُؤَدِّ الَّذِي أُؤْتِمِنَ
أَمَانَتَهُ وَلْيَتَّقِ اللَّهَ رَبَّهُ ۚ وَلَا
تَكْتُمُوا الشَّهَادَةَ ۚ وَمَنْ يَكْتُمْهَا
فَأِنَّهُ إِثْمٌ قَلْبُهُ ۚ وَاللَّهُ بِمَا
تَعْمَلُونَ عَلِيمٌ ﴿٣٨٤﴾

لِلَّهِ مَا فِي السَّمُوتِ وَمَا فِي الْأَرْضِ ۚ
وَأَنْ تُبَدَّ مَا فِي أَنْفُسِكُمْ أَوْ تُخْفَوْهُ
يَحَاسِبُكُمْ بِهِ اللَّهُ ۚ فَيَغْفِرُ لِمَنْ يَشَاءُ
وَيُعَذِّبُ مَنْ يَشَاءُ ۚ وَاللَّهُ عَلَى كُلِّ
شَيْءٍ قَدِيرٌ ﴿٣٨٥﴾

أَمَّنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ
رَبِّهِ وَالْمُؤْمِنُونَ ۚ كُلٌّ آمَنَ بِاللَّهِ وَ
مَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ ۚ لَا نُفَرِّقُ
بَيْنَ أَحَدٍ مِنْ رُسُلِهِ ۚ وَقَالُوا سَمِعْنَا
وَأَطَعْنَا ۚ غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ
الْمَصِيرُ ﴿٣٨٦﴾

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا ۚ لَهَا
مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ ۚ

- * 287. **Note:** This refers to earlier peoples who were entrusted with religious responsibilities but treated them with disrespect and deemed them to be a burden. As such professional clergy from the lower ranks of society were made to carry that burden on their shoulders and a religious clergy came to be born which monopolised the knowledge of religion while they were incapable of doing full justice to it. This process ultimately led to the creation of a religious clergy which was narrow-minded, arrogant and intolerant and few among them understood the philosophy and the magnanimity of the word of God. Such religious

punishment it incurs. Our Lord, do not punish us, if we forget or fall into error; and our Lord, lay not on us a responsibility as Thou didst lay upon those before us. Our Lord, burden us not with what we have not the strength to bear; and efface our *sins*, and grant us forgiveness and have mercy on us; Thou art our Master; so help us Thou against the disbelieving people.

رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ
أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إَصْرًا
كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا
رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ
وَاعْفُ عَنَّا وَارْحَمْنَا إِنَّكَ أَنْتَ
مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ
الْكَافِرِينَ ﴿٢٨٢﴾

leadership is likened to donkeys in 62:6 (Al-Jumu'ah) whose backs are loaded with religious books for transportation but the donkeys understand little of what they carry. So the word '*isran*' (إِصْرًا) should be understood in this context because any responsibility laid down by God cannot be treated as a burden from which true believers seek escape.

such thereof as are susceptible of different interpretations, seeking discord and seeking *wrong* interpretation of it. And none knows its *right* interpretation except Allāh and those who are firmly grounded in knowledge; they say, ‘We believe in it; the whole is from our Lord.’—And none heed except those gifted with understanding.—

9. ‘Our Lord, let not our hearts become perverse after Thou hast guided us; and bestow on us mercy from Thyself; surely, Thou alone art the Bestower.

10. ‘Our Lord, Thou wilt certainly assemble mankind together on the Day about which there is no doubt; surely, Allāh breaks not *His* promise.’

R. 2.

11. Those who disbelieve—their possessions and their children shall not avail them at all against Allāh; and it is they that are the fuel of the Fire.

12. *Their case is* like the case of the people of Pharaoh and those before them; they rejected Our Signs; so Allāh punished them for their sins, and Allāh is severe in punishing.

13. Say to those who disbelieve, ‘You shall be overcome and gathered unto Hell; and an evil place of rest it is.’

14. Certainly there was for you a Sign in the two armies that encountered each other, one army fighting in the cause of Allāh and the other disbelieving, whom they saw to be twice as many as themselves, actually with *their* eyes. Thus Allāh strengthens with His aid whomsoever He pleases. In that surely is a lesson for those who have eyes.

الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ ۚ وَمَا يَعْلَمُ
تَأْوِيلَهُ إِلَّا اللَّهُ ۚ وَالرَّاسِخُونَ فِي الْعِلْمِ
يَقُولُونَ ۖ آمَنَّا بِهِ ۚ كُلٌّ مِّنْ عِندِ رَبِّنَا ۚ
وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ ﴿٨﴾

فِتْنَةٍ
تَأْوِيلُهُ
رَبِّنَا

رَبَّنَا لَا تُزِمْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَ
هَبْ لَنَا مِن لَّدُنكَ رَحْمَةً ۚ إِنَّكَ أَنتَ
الْوَهَّابُ ﴿٩﴾

رَبَّنَا إِنَّكَ جَامِعُ النَّاسِ لِيَوْمٍ لَا رَيْبَ
فِيهِ ۚ إِنَّ اللَّهَ لَا يُخْلِفُ الْمِيعَادَ ﴿١٠﴾

إِنَّ الَّذِينَ كَفَرُوا لَن تُغْنِي عَنْهُمْ
أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ شَيْئًا ۚ
وَأُولَئِكَ هُمُ وَقُودُ النَّارِ ﴿١١﴾

كَذَٰبٍ إِلَىٰ فِرْعَوْنَ ۚ وَالَّذِينَ مِن
قَبْلِهِمْ كَذَّبُوا بِآيَاتِنَا فَآخَذَهُمُ اللَّهُ
بِذُنُوبِهِمْ ۚ وَاللَّهُ شَدِيدُ الْعِقَابِ ﴿١٢﴾

قُلْ لِلَّذِينَ كَفَرُوا سَتْغَلِبُونَ وَ
تُحْشَرُونَ إِلَىٰ جَهَنَّمَ ۚ وَبِئْسَ الْمِهَادُ ﴿١٣﴾

قَدْ كَانَ لَكُمْ آيَةٌ فِي فِئَتَيْنِ الْتَقَتَا ۚ
فِئَةٌ تَقَاتَلُ فِي سَبِيلِ اللَّهِ وَآخَرَىٰ
كَافِرَةٌ يَرَوْنَهُم مِّثْلَيْهِمْ رَأْيَ الْعَيْنِ
وَاللَّهُ يُؤَيِّدُ بِنُصْرِهِ مَن يَشَاءُ ۚ إِنَّ فِي
ذَٰلِكَ لَعِبْرَةً لِّأُولِي الْأَبْصَارِ ﴿١٤﴾

15. Beautified for men is the love of desired things—women and children, and stored-up heaps of gold and silver, and pastured horses and cattle and crops. That is the provision of the present life; but it is Allāh with Whom is an excellent home.

16. Say, ‘Shall I inform you of *something better than that?’ For those who fear God, there are Gardens with their Lord, beneath which rivers flow; therein shall they abide; and pure spouses and Allāh’s pleasure. And Allāh is Mindful of *His* servants,

17. Those who say, ‘Our Lord, we do believe; forgive us, therefore, our sins and save us from the punishment of the Fire;’

18. The steadfast, and the truthful, and the humble, and those who spend in the way of God, and those who seek forgiveness in the latter part of the night.

19. Allāh bears witness that there is no God but He—and *also do* the angels and those possessed of *knowledge—Maintainer of justice; there is no God but He, the Mighty, the Wise.

20. Surely, the *true* religion with Allāh is Islām (complete submission). And those who were given the Book did not disagree but after knowledge had come to them, out of mutual envy. And whoso denies the Signs of Allāh, then surely, Allāh is quick at reckoning.

رُيِّنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ
وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ
الذَّهَبِ وَالْفِضَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ
وَالْأَنْعَامِ وَالْحَرْثُ ذَلِكَ مَتَاعُ الْحَيَاةِ
الدُّنْيَا وَاللَّهُ عِنْدَهُ حُسْنُ الْمَاِبِ ﴿١٥﴾

قُلْ أَوْفَيْتُكُمْ بِحَيْثُ رَزَيْتُكُمْ وَلَكِنَّ
الَّذِينَ كَفَرُوا هُمْ الَّذِينَ كَفَرُوا وَالَّذِينَ
آمَنُوا هُمُ الْمُتَّقُونَ الَّذِينَ يَدْعُونَ
رَبَّهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا
الْأَنْهَارُ خَالِدِينَ فِيهَا وَأُولَئِكَ
سَيَرْحَمُهُمُ اللَّهُ وَاللَّهُ وَاسِعٌ
الرَّحِيمُ ﴿١٦﴾

الَّذِينَ يَقُولُونَ رَبَّنَا إِنَّا أَمَّا
فَاعْفُ رَلْنَا ذُنُوبَنَا وَرَقْنَا عَذَابَ
النَّارِ ﴿١٧﴾

الصَّابِرِينَ وَالصَّادِقِينَ وَالْقَانِتِينَ
وَالْمُسْتَفِيقِينَ وَالْمُسْتَغْفِرِينَ بِالْأَسْحَارِ ﴿١٨﴾

شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ
وَالْمَلَكُ وَالْأَنْبِيَاءُ وَأُولَئِكَ
سَيَرْحَمُهُمُ اللَّهُ وَاللَّهُ وَاسِعٌ
الرَّحِيمُ ﴿١٩﴾

لَآ إِلَهَ إِلَّا اللَّهُ عِنْدَ اللَّهِ
الْإِسْلَامُ وَالَّذِينَ كَفَرُوا
أُولَئِكَ هُمُ الَّذِينَ كَفَرُوا
وَالَّذِينَ آمَنُوا هُمُ الْمُتَّقُونَ
الَّذِينَ يَدْعُونَ رَبَّهُمْ جَنَّاتٍ
تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ
خَالِدِينَ فِيهَا وَأُولَئِكَ
سَيَرْحَمُهُمُ اللَّهُ وَاللَّهُ وَاسِعٌ
الرَّحِيمُ ﴿٢٠﴾

* 16. For those who fear God, there are Gardens with their Lord, beneath which rivers flow; therein shall they abide; **there are also spouses purified by Allāh** and Allāh’s pleasure. And Allāh is Mindful of *His* servants.

* 19. **Note:** In fact the Arabic expression ‘qā’imam bil qist’ (قَائِمًا بِالْقِسْطِ) is much stronger than the translation ‘Maintainer of justice’ indicates. ‘Always standing guard over justice’ would be a better translation.

21. But if they dispute with thee, say, ‘I have submitted myself to Allāh, and *also* those who follow me.’ And say to those who have been given the Book and to the unlearned, ‘Have you submitted?’ If they submit, then they will surely be guided; but if they turn back, then thy duty is only to convey the message. And Allāh is Watchful of *His* servants.

R. 3.

22. Surely, those who deny the Signs of Allāh and seek to kill the Prophets unjustly, and seek to kill such men as enjoin equity—announce to them a painful punishment.

23. Those are they whose deeds shall come to naught in this world and in the next, and they shall have no helpers.

24. Dost thou not know of those who have been given *their* portion of the Book? They are called to the Book of Allāh that it may judge between them, but a party of them turn away in aversion.

25. That is because they say, ‘The Fire shall not touch us, except for a limited number of days.’ And what they used to forge has deceived them regarding their religion.

26. How *will they fare* when We will gather them together on the Day about which there is no doubt; and when every soul shall be paid in full what it has earned, and they shall not be wronged?

27. Say, ‘O Allāh, Lord of sovereignty, Thou givest sovereignty to whomsoever Thou pleasest; and Thou takest away sovereignty from whomsoever Thou pleasest. Thou exaltest whomsoever Thou pleasest

فَإِنْ حَاجُّوكَ فَقُلْ أَسْلَمْتُ وَجْهِيَ لِلَّهِ
مَنِ اتَّبَعْتُ ۖ وَقُلْ لِلَّذِينَ أُوتُوا الْكِتَابَ
وَالَّذِينَ آمَنُوا أَاسْلَمْتُمْ ۖ فَإِنْ
فَقَرِهْتُمُوهُ فَسَبِّحْهُ بِحَمْدِهِ
الْبَلَدِ وَاللَّهُ بَصِيرٌ بِالْعِبَادِ ﴿٢١﴾

إِنَّ الَّذِينَ يَكْفُرُونَ بِآيَاتِ اللَّهِ
يَقْتُلُونَ النَّبِيِّنَ بِغَيْرِ حَقٍّ
وَيَقْتُلُونَ
الَّذِينَ يَأْمُرُونَ بِالْقِسْطِ مِنَ النَّاسِ
فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ ﴿٢٢﴾

أُولَٰئِكَ الَّذِينَ حَبِطَتْ أَعْمَالُهُمْ فِي
الدُّنْيَا وَالْآخِرَةِ ۖ وَمَا لَهُمْ مِنْ نَاصِرِينَ ﴿٢٣﴾

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِنَ
الْكِتَابِ يُدْعَوْنَ إِلَى كِتَابِ اللَّهِ لِيَحْكُمَ
بَيْنَهُمْ ثُمَّ يُتَوَلَّى فِرْيَقًا مِنْهُمْ
وَهُمْ مُّعْرِضُونَ ﴿٢٤﴾

ذَٰلِكَ بِأَنَّهُمْ قَالُوا لَنْ تَمَسَّنَا النَّارُ
وَلَا أَتَانَا مَا وَعَدُودَاتُ ۚ وَغَرَّهُمُ فِي
دِينِهِمْ مَا كَانُوا يَفْتَرُونَ ﴿٢٥﴾

فَكَيْفَ إِذَا جُمِعْتُمْ لِيَوْمٍ لَا رَيْبَ فِيهِ
وَوُفِّيَتْ كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا
يُظْلَمُونَ ﴿٢٦﴾

قُلِ اللَّهُمَّ مِلْكُ الْمَلِكِ تُؤْتِي الْمَلِكَ
مَنْ تَشَاءُ وَتَنْزِعُ الْمَلِكَ مِمَّنْ تَشَاءُ
وَتُعِزُّ مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ ۚ بِيَدِكَ

and Thou abasest whomsoever Thou pleasest. In Thy hand is all good. Thou surely hast power to do all things.

28. ‘Thou makest the night pass into the day and makest the day pass into the night. And Thou bringest forth the living from the dead and bringest forth the dead from the living. And Thou givest to whomsoever Thou pleasest without measure.’

29. Let not the believers take disbelievers for friends in preference to believers—and whoever does that has no connection with Allāh—except that you cautiously *guard against them. And Allāh cautions you against His punishment; and to Allāh is the returning.

30. Say, ‘Whether you conceal what is in your breasts or reveal it, Allāh knows it; and He knows whatever is in the heavens and whatever is in the earth. And Allāh has power to do all things.’

31. *Beware of the Day* when every soul shall find itself confronted with *all* the good it has done and *all* the evil it has done. It will wish there were a great distance between it and that *evil*. And Allāh cautions you against His punishment. And Allāh is Most Compassionate to *His* servants.

R. 4.

32. Say, ‘If you love Allāh, follow me: *then* will Allāh love you and forgive you your faults. And Allāh is Most Forgiving, Merciful.’

33. Say, ‘Obey Allāh and the Messenger;’ but if they turn away,

* 29. **Note:** The Arabic word ‘*yuhadhhdhiru kumullāhu nafsahū*’ (يَحْذَرُكُمْ اللَّهُ نَفْسَهُ) literally means that ‘Allāh cautions you against Himself,’ which means that He cautions you against taking liberties regarding His commands and dictates.

الْخَيْرُ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٨﴾

تُولِجُ اللَّيْلَ فِي النَّهَارِ وَتُولِجُ النَّهَارَ فِي اللَّيْلِ وَتُخْرِجُ الْحَيَّ مِنَ الْمَمِيتِ وَتُخْرِجُ الْمَمِيتَ مِنَ الْحَيِّ وَتَرْزُقُ مَنْ تَشَاءُ بِغَيْرِ حِسَابٍ ﴿٢٩﴾

لَا يَتَّخِذُ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ وَمَنْ يَفْعَلْ ذَلِكَ فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ إِلَّا أَنْ تَتَّقُوا مِنْهُمْ تُقَاتُوا وَيَحْذَرُكُمْ اللَّهُ نَفْسَهُ وَإِلَى اللَّهِ الْمَصِيرُ ﴿٣٠﴾

قُلْ إِنْ تَحْفَظُوا مَا فِي صُدُورِكُمْ أَوْ تُبْدُوهُ يُعْلَمَهُ اللَّهُ وَيَعْلَمَ مَا فِي السَّمُوتِ وَمَا فِي الْأَرْضِ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٣١﴾

يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَّا عَمِلَتْ مِنْ خَيْرٍ مُحْضَرًا وَمَا عَمِلَتْ مِنْ سُوءٍ تَوَدُّ لَوْ أَنَّ بَيْنَهَا وَبَيْنَهُ أَمَدًا بَعِيدًا وَاللَّهُ يَحْذَرُكُمْ اللَّهُ نَفْسَهُ وَاللَّهُ رَءُوفٌ بِالْعِبَادِ ﴿٣٢﴾

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٣٣﴾

قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ فَإِنْ تَوَلَّوْا

then *remember that* Allāh loves not the disbelievers.

34. Allāh did choose Adam and Noah and the family of Abraham and the family of ‘Imrān above all peoples —

35. A race, co-related with one another. And Allāh is All-Hearing, All-Knowing.

36. *Remember* when the woman of ‘Imrān said, ‘My Lord, I have vowed to Thee what is in my womb to be dedicated to Thy service. So do accept *it* of me; verily, Thou alone art All-Hearing, All-Knowing.’

*37. But when she was delivered of it, she said, ‘My Lord, I am delivered of a female’—and Allāh knew best what she had brought forth and the male *she was thinking of* was not like the female *she had brought forth*—‘and I have named her Mary, and I commit her and her offspring to Thy protection from Satan, the rejected.’

38. So her Lord accepted her with a gracious acceptance and caused her to grow an excellent growth and made Zachariah her guardian. Whenever Zachariah visited her in the chamber, he found with her provisions. He said, ‘O Mary, whence hast thou this?’ She replied, ‘It is from Allāh.’ Surely, Allāh gives to whomsoever He pleases without measure.

39. There *and then* did Zachariah pray to his Lord, saying, ‘My Lord, grant me from Thyself pure offspring; surely, Thou art the Hearer of prayer.’

40. And the angels called to him as he stood praying in the chamber:

*37. But when she was delivered of it, she said, ‘My Lord, I am delivered of a female’—while Allāh **knows** best what she had **delivered** and the male *she was thinking of* was not like the female *she had brought forth* — ...

فَإِنَّ اللَّهَ لَا يُحِبُّ الْكَافِرِينَ ﴿٣٣﴾

إِنَّ اللَّهَ اصْطَفَىٰ آدَمَ وَ نُوحًا وَآلَ إِبْرَاهِيمَ وَآلَ عِمْرَانَ عَلَى الْعَالَمِينَ ﴿٣٤﴾

ذُرِّيَّةً بَعْضُهَا مِنْ بَعْضٍ ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٣٥﴾

إِذْ قَالَتِ امْرَأَتُ عِمْرَانَ رَبِّ إِنِّي نَذَرْتُ لَكَ مَا فِي بَطْنِي مُحَرَّرًا فَتَقَبَّلْ مِنِّي ۖ إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ﴿٣٦﴾

فَلَمَّا وَضَعَتْهَا قَالَتْ رَبِّ إِنِّي وَضَعْتُهَا أُنْثَىٰ ۖ وَاللَّهُ أَعْلَمُ بِمَا وَضَعْتَ ۖ وَلَيْسَ الذَّكَرُ كَالْأُنْثَىٰ ۖ وَإِنِّي سَمَّيْتُهَا مَرْيَمَ ۚ وَإِنِّي أُعِيذُهَا بِكَ وَذُرِّيَّتَهَا مِنَ الشَّيْطَانِ الرَّجِيمِ ﴿٣٧﴾

فَتَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ ۖ وَأَنْبَتَهَا نَبَاتًا حَسَنًا ۖ وَكَفَّلَهَا زَكَرِيَّا ۖ كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا الْمِحْرَابَ وَجَدَ عِنْدَهَا رِزْقًا ۖ قَالَ يَمْرِئُكَ إِنِّي لَأَكِلُ هَٰذَا ۖ قَالَتْ هُوَ مِنْ عِنْدِ اللَّهِ ۗ إِنَّ اللَّهَ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ ﴿٣٨﴾

هُنَا لَكَ دَعَا زَكَرِيَّا رَبَّهُ ۖ قَالَ رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً ۖ إِنَّكَ سَمِيعُ الدُّعَاءِ ﴿٣٩﴾

فَنَادَاهُ الْمَلَكُ ۖ هُوَ قَائِمٌ مُصَلًّى

‘Allāh gives thee glad tidings of Yahyā, who shall testify to the truth of a word from Allāh—noble and chaste and a Prophet, from among the righteous.’

41. He said, ‘My Lord, how shall I have a son, when age has overtaken me, and my wife is barren?’ He answered, ‘Such is *the way of Allāh*: He does what He pleases.’

42. He said, ‘My Lord, appoint a token for me.’ He replied, ‘Thy token shall be that thou shalt not speak to men for three days except by signs. And remember thy Lord much and glorify Him in the evening and in the early morning.’

R. 5.

43. And *remember* when the angels said, ‘O Mary, Allāh has chosen thee and purified thee and chosen thee above the women of all peoples.

44. ‘O Mary, be obedient to thy Lord and prostrate thyself and worship *God alone* with those who worship.’

45. This is of the tidings of things unseen which We reveal to thee. And thou wast not with them when they cast their arrows, as to which of them should be the guardian of Mary, nor wast thou with them when they disputed with one another.

46. When the angels said, ‘O Mary, Allāh gives thee glad tidings of a word from Him; his name *shall be* the Messiah, Jesus, son of Mary, honoured in this world and in the next, and of those who are granted nearness to God;

47. ‘And he shall speak to the people in the cradle and when of middle age, and he shall be of the righteous.’

فِي الْمَحْرَابِ، أَنَّ اللَّهَ يُبَشِّرُكَ بِيَحْيَى
مُصَدِّقًا بِكَلِمَةٍ مِّنَ اللَّهِ وَ سَيِّدًا
حَصُورًا وَ نَبِيًّا مِّنَ الصَّالِحِينَ ﴿٣١﴾

قَالَ رَبِّ أَنَّى يَكُونُ لِي غُلَامٌ وَقَدْ بَلَغَنِيَ
الْكِبَرُ وَ امْرَأَتِي عَاقِرٌ قَالَ كَذَلِكَ
اللَّهُ يَفْعَلُ مَا يَشَاءُ ﴿٣٢﴾

قَالَ رَبِّ اجْعَلْ لِّي آيَةً قَالَ إِيَّاكَ إِلَّا
تُكَلِّمُ النَّاسَ ثَلَاثَةَ أَيَّامٍ إِلَّا رَمْزًا وَ
اذْكُرْ ذِكْرَكَ كَثِيرًا وَ سَيِّمِ بِالْعِشِيِّ وَ
الْأُبْحَارِ ﴿٣٣﴾

وَإِذْ قَالَتِ الْمَلَائِكَةُ يَمْرُؤُا إِنَّ اللَّهَ
اضْطَفَاكِ وَ طَهَّرَكِ وَ اصْطَفَاكِ عَلَى
نِسَاءِ الْعَالَمِينَ ﴿٣٤﴾

يَمْرُؤُا اقْنُتِي لِرَبِّكِ وَ اسْجُدِي وَ اذْكُرِي
مَعَ الرَّاكِعِينَ ﴿٣٥﴾

ذَلِكَ مِنْ آثَاءِ الْعَذِيبِ نُوْحِيهِ إِلَيْكَ
وَ مَا كُنْتَ لَدَيْهِمْ رَاذِلًا قُلُوبًا أَقْلَامُهُمْ
أَيُّهُمْ يَكْفُلُ مَرْيَمَ وَ مَا كُنْتَ لَدَيْهِمْ
رَاذِلًا يَخْتَصِمُونَ ﴿٣٦﴾

إِذْ قَالَتِ الْمَلَائِكَةُ يَمْرُؤُا إِنَّ اللَّهَ
يُبَشِّرُكَ بِكَلِمَةٍ مِّنْهُ ۖ اسْمُهُ الْمَسِيحُ
عِيسَى ابْنُ مَرْيَمَ وَ جِئَهَا فِي الدُّنْيَا وَ
الْآخِرَةِ وَ مِنَ الْمُقَرَّبِينَ ﴿٣٧﴾

وَبُكِّرِمُ النَّاسَ فِي الْمَهْدِ وَ كَهْلًا وَ مِنَ
الصَّالِحِينَ ﴿٣٨﴾

48. She said, ‘My Lord, how shall I have a son, when no man has touched me?’ He said, “Such is *the way of Allāh*, He creates what He pleases. When He decrees a thing, *He says to it, ‘Be!’ and it is.

49. “And He will teach him the Book and the Wisdom and the Torah and the Gospel;

50. “And *will make him* a Messenger to the children of Israel (to say): ‘I come to you with a Sign from your Lord, *which is*, that I will fashion out for you *a creation* out of clay after the manner of a bird, then I will breathe into it *a new spirit* and it will become a soaring being by the command of Allāh; and I will heal the night-blind and the leprous, and I will quicken the dead, by the command of Allāh; and I will announce to you what you will eat and what you will store up in your houses. Surely, therein is a Sign for you, if you be believers.

51. ‘And *I come* fulfilling that which is before me, namely, the Torah; and to allow you some of that which was forbidden you; and I come to you with a Sign from your Lord; so fear Allāh and obey me.

52. ‘Surely, Allāh is my Lord and your Lord; so worship Him: this is the right path.’ ”

53. And when Jesus perceived their disbelief, he said, ‘Who will be my helpers in the cause of Allāh?’ The disciples answered, ‘We are the helpers of Allāh. We have believed in Allāh. And bear thou witness that we are obedient.

54. ‘Our Lord, we believe in that which Thou hast sent down and we

قَالَتْ رَبِّ أَنَّى يَكُونُ لِي وَلَدٌ وَلَمْ يَمَسَّ سَنِي
بَشَرًا قَالَ كَذَلِكَ اللَّهُ يَخْلُقُ مَا
يَشَاءُ إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ
كُنْ فَيَكُونُ ﴿٣٨﴾

وَيُعَلِّمُهُ الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَةَ
وَالْإِنْجِيلَ ﴿٣٩﴾

وَرَسُولًا إِلَىٰ بَنِي إِسْرَءِيلَ أَنِّي قَدْ
جِئْتُكُمْ بِآيَةٍ مِّن رَّبِّكُمْ أَنِّي أَخْلُقُ
لَكُمْ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ فَأَنْفُخُ
فِيهِ فَيَكُونُ طَيْرًا بِإِذْنِ اللَّهِ وَأُبْرِئُ
الْأَكْمَهَ وَالْأَبْرَصَ وَأُخْرِى الْمَوْتَىٰ بِإِذْنِ
اللَّهِ وَ أَنْبِئُكُمْ بِمَا تَأْكُلُونَ وَمَا
تَدْخِرُونَ فِي بُيُوتِكُمْ إِنَّ فِي ذَلِكَ
لَآيَةً لَّكُمْ إِن كُنْتُمْ مُّؤْمِنِينَ ﴿٤٠﴾

وَمَصَدَّقًا لِّمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ
وَأَعْلَلَّ لَكُمْ بَعْضَ الَّذِي حُرِّمَ عَلَيْكُمْ
وَجِئْتُكُمْ بِآيَةٍ مِّن رَّبِّكُمْ فَاتَّقُوا
اللَّهَ وَأَطِيعُوا ﴿٤١﴾

إِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ
هَذَا صِرَاطٌ مُّسْتَقِيمٌ ﴿٤٢﴾

فَلَمَّا أَحَسَّ عِيسَىٰ مِنْهُمْ الْكُفْرَ قَالَ
مَنْ أَنْصَارِي إِلَى اللَّهِ قَالَ الْحَوَارِيُّونَ
نَحْنُ أَنْصَارُ اللَّهِ آمَنَّا بِاللَّهِ وَأَشْهَدُ
بِأَنَّا مُسْلِمُونَ ﴿٤٣﴾

رَبَّنَا آمَنَّا بِمَا أَنْزَلْتَ وَاتَّبَعْنَا الرَّسُولَ

* 48. **Note:** The expression “‘Be!’ And it is” does not indicate spontaneous transformation into existence from nothingness. It means that the moment God wills, His will begins to take shape and ultimately is done as He desires.

follow this Messenger. So write us down among those who bear witness.’

55. And they planned, and Allāh *also* planned; and Allāh is the Best of planners.

R. 6.

56. When Allāh said, ‘O Jesus, I will cause thee to die *a natural death* and will exalt thee to Myself, and will clear thee from *the charges* of those who disbelieve, and will place those who follow thee above those who disbelieve, until the Day of Resurrection; then to Me shall be your return, and I will judge between you concerning that wherein you differ.

57. ‘Then as for those who disbelieve, I will punish them with a severe punishment in this world and in the next, and they shall have no helpers.

58. ‘And as for those who believe and do good works, He will pay them their full rewards. And Allāh loves not the wrongdoers.’

59. That is what We recite unto thee of the Signs and the wise Reminder.

60. Surely, the case of Jesus with Allāh is like the case of Adam. He created him out of dust, then He said * to him, ‘Be!’, and he was.

61. *This is* the truth from thy Lord, so be thou not of those who doubt.

62. Now whoso disputes with thee concerning him, after what has come to thee of knowledge, say *to him*, ‘Come, let us call our sons and your sons, and our women and your women, and our people and your people; then let us pray fervently and invoke the curse of Allāh on those who lie.’

فَاكْتُبْنَا مَعَ الشَّاهِدِينَ ﴿٥٥﴾

وَمَكَرُوا وَمَكَرَ اللَّهُ وَاللَّهُ خَيْرٌ
الْمَاكِرِينَ ﴿٥٦﴾

إِذْ قَالَ اللَّهُ يَٰعِيسَى ابْنِي مَتَّى قَاتِلْكَ وَ
رَافِعُكَ إِلَيَّ وَمُطَهِّرُكَ مِنَ الَّذِينَ
كَفَرُوا وَجَاعِلُ الَّذِينَ اتَّبَعُوكَ فَوْقَ
الَّذِينَ كَفَرُوا إِلَى يَوْمِ الْقِيَامَةِ ثُمَّ لِي
مَرْجِعُكُمْ فَأَحْكُمُ بَيْنَكُمْ فِيمَا كُنْتُمْ
فِيهِ تَخْتَلِفُونَ ﴿٥٧﴾

فَأَمَّا الَّذِينَ كَفَرُوا فَأَعَذِّبُهُمْ عَذَابًا
شَدِيدًا فِي الدُّنْيَا وَالْآخِرَةِ وَمَا لَهُمْ
مِّن نَّاصِرِينَ ﴿٥٨﴾

وَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
فَيُوَفِّيهِمْ أَجْرَهُمْ وَاللَّهُ لَا يُحِبُّ
الظَّالِمِينَ ﴿٥٩﴾

ذَٰلِكَ نَتْلُوهُ عَلَيْكَ مِنَ الْآيَاتِ وَالذِّكْرِ
الْحَكِيمِ ﴿٦٠﴾

إِنَّ مَثَلَ عِيسَىٰ عِندَ اللَّهِ كَمَثَلِ آدَمَ
خَلَقْنَاهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ
فَيَكُونُ ﴿٦١﴾

الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُن مِّنَ
الْمُتَرَدِّينَ ﴿٦٢﴾

فَمَنْ حَاجَّكَ فِيهِ مِن بَعْدِ مَا جَاءَكَ مِنَ
الْعِلْمِ فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَ
أَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنْفُسَنَا
وَأَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَلْ لِّلْعَنَتِ
اللَّهِ عَلَى الْكَاذِبِينَ ﴿٦٣﴾

* 60. See the explanation of “كُنْ فَيَكُونُ” (“Be! And it is”) at page 59 under 3:48. (Publisher)

63. This certainly is the true account. There is none worthy of worship save Allāh; and surely, it is Allāh Who is the Mighty, the Wise.

64. But if they turn away, then *remember that* Allāh knows the mischief-makers well.

R. 7.

65. Say, 'O People of the Book! come to a word equal between us and you—that we worship none but Allah, and that we associate no partner with Him, and that some of us take not others for Lords beside Allāh.' But if they turn away, then say, 'Bear witness that we have submitted to God.'

66. O People of the Book! why do you dispute concerning Abraham, when the Torah and the Gospel were not revealed till after him? Will you not then understand?

67. Behold! you are those who disputed about that whereof you had knowledge. Why then do you *now* dispute about that whereof you have no knowledge *at all*? Allāh knows, and you know not.

68. Abraham was neither a Jew nor a Christian, but he was ever inclined to God and obedient to Him, and he was not of those who associate gods with God.

69. Surely, the nearest of men to Abraham are those who followed him, and this Prophet and those who believe; and Allāh is the friend of believers.

70. A section of the People of the Book would fain lead you astray; but they lead astray none except themselves, only they perceive not.

71. O People of the Book! why do you deny the Signs of Allāh, while you are witnesses thereof?

إِنَّ هَذَا لَهُوَ الْقَصَصُ الْحَقُّ وَمَا مِنْ إِلَهٍ إِلَّا اللَّهُ وَإِنَّ اللَّهَ لَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٣١﴾

فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ عَلِيمٌ بِالْمُفْسِدِينَ ﴿٣٢﴾

قُلْ يَٰ أَهْلَ الْكِتَابِ تَعَالَوْا إِلَىٰ كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِنْ دُونِ اللَّهِ فَإِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ ﴿٣٣﴾

يَٰ أَهْلَ الْكِتَابِ لِمَ تَحْجُجُونَ فِي إِبْرَاهِيمَ وَمَا أُنْزِلَتِ التَّوْرَةُ وَالْإِنْجِيلُ إِلَّا مِنْ بَعْدِهِ أَفَلَا تَعْقِلُونَ ﴿٣٤﴾

هَٰأَنْتُمْ هَٰؤُلَاءِ حَاجَجْتُمْ فِيمَا لَكُمْ بِهِ عِلْمٌ فَلِمَ تُحَاجُّونَ فِيمَا لَيْسَ لَكُمْ بِهِ عِلْمٌ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٣٥﴾

مَا كَانَ إِبْرَاهِيمَ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَكِنْ كَانَ حَنِيفًا مُسْلِمًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿٣٦﴾

إِنَّ أَوَّلَ النَّاسِ بِإِبْرَاهِيمَ لِلْذِّينِ اتَّبَعُوهُ وَهَذَا النَّبِيُّ وَالْذِّينَ آمَنُوا وَاللَّهُ وَلِيُّ الْمُؤْمِنِينَ ﴿٣٧﴾

وَدَّتْ طَائِفَةٌ مِنْ أَهْلِ الْكِتَابِ لَوْ يُضِلُّوكُمْ وَمَا يُضِلُّونَ إِلَّا أَنْفُسَهُمْ وَمَا يَشْعُرُونَ ﴿٣٨﴾

يَٰ أَهْلَ الْكِتَابِ لِمَ تَكْفُرُونَ بِآيَاتِ اللَّهِ وَأَنْتُمْ تَشْهَدُونَ ﴿٣٩﴾

72. O People of the Book! why do you confound truth with falsehood and hide the truth knowingly?

R. 8.

73. And a section of the People of the Book say, ‘Believe in that which has been revealed unto the believers, in the early part of day, and disbelieve in the latter part thereof; perchance they may return;

*74. ‘And obey none but him who follows your religion;’—Say, ‘Surely, the *true* guidance, the guidance of Allāh, is that one may be given the like of that which has been given to you’—‘or they would dispute with you before your Lord.’ Say, ‘All bounty is in the hand of Allāh. He gives it to whomsoever He pleases. And Allāh is Bountiful, All-Knowing.

75. ‘He chooses for His mercy whomsoever He pleases. And Allāh is Lord of exceeding bounty.’

76. Among the People of the Book there is he who, if thou trust him with a treasure, will return it to thee; and among them there is he who, if thou trust him with a dīnār, will not return it to thee, unless thou keep standing over him. That is because they say, ‘We are not liable to blame in the matter of the unlearned,’ and they utter a lie against Allāh knowingly.

77. Nay, but whoso fulfils his pledge and fears God—verily, Allāh loves the God-fearing.

يَا هَٰذَا الْكِتَابُ لِمَ تَلْبِسُونَ الْحَقَّ
بِالْبَاطِلِ وَتَكْتُمُونَ الْحَقَّ وَאַنتُمْ
تَعْلَمُونَ ﴿٨﴾

وَقَالَتْ طَائِفَةٌ مِّنْ أَهْلِ الْكِتَابِ
آمِنُوا بِالَّذِي أُنْزِلَ عَلَى الَّذِينَ آمَنُوا
وَجْهَ النَّهَارِ وَكُفِّرُوا بَخْرَهُ لَعَلَّهُمْ
يَرْجِعُونَ ﴿٩﴾

وَلَا تُؤْمِنُوا إِلَّا لِمَن تَبِعَ وَبِذِكْرِهِ
قُلْ إِنَّ الْهُدَىٰ هُدَىٰ اللَّهِ أَن يُؤْتَىٰ
أَحَدٌ مِّثْلَ مَا أُوتِيتُمْ أَوْ يُحَاجُّوكُمْ
عِندَ رَبِّكُمْ قُلْ إِنَّ الْفَضْلَ بِيَدِ اللَّهِ
يُؤْتِيهِ مَن يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿١٠﴾

يَخْتَصُّ بِرَحْمَتِهِ مَن يَشَاءُ وَاللَّهُ
ذُو الْفَضْلِ الْعَظِيمِ ﴿١١﴾

وَمِنْ أَهْلِ الْكِتَابِ مَن إِن تَأْمَنهُ بِقِطْعَةٍ
يُؤَدِّي إِلَيْكَ وَمِنْهُمْ مَن إِن تَأْمَنهُ
بِدينَارٍ لَا يُؤَدِّي إِلَيْكَ إِلَّا مَا دُمْتَ
عَلَيْهِ قَائِمًا ذَٰلِكَ يَأْتُهُمْ قَالُوا
لَيْسَ عَلَيْنَا فِي الْأُمُورِ سَبِيلٌ وَ
يَقُولُونَ عَلَى اللَّهِ الْكَذِبَ وَهُمْ
يَعْلَمُونَ ﴿١٢﴾

بَلَىٰ مَن آوَىٰ بِعَهْدِهِ وَاتَّقَىٰ فَإِنَّ اللَّهَ
يُحِبُّ الْمُتَّقِينَ ﴿١٣﴾

*74. ‘And obey none but him who follows your religion;’ —Say, ‘O Prophet, verily the guidance is the guidance from Allāh whatever He please. What is essential is that everyone should be bestowed with a teaching like you were bestowed earlier. Otherwise they would have a right to argue against you in the presence of your Lord.’

74. Note: This indicates that it was not the Jews who had a case to argue against the Holy Prophet (may peace and blessings of Allāh be upon him) merely because the teachings granted to him were not exactly the same as theirs. On the contrary, it would rather have been the right of the people of Islām to argue against them, had they been deprived of a Divine teaching altogether indicating the partiality of God in favour of the people of the Book. The difference in teaching against which the Jews were taking exception is totally irrelevant.

78. *As for those who take a paltry price in exchange for their covenant with Allāh and their oaths, they shall have no portion in the life to come, and Allāh will neither speak to them nor look upon them on the Day of Resurrection, nor will He purify them; and for them shall be a grievous punishment.*

79. And, surely, among them is a section who twist their tongues while reciting the Book; that you may think it *to be part* of the Book, while it is not *part* of the Book. And they say, ‘It is from Allāh;’ while it is not from Allāh; and they utter a lie against Allāh knowingly.

- *80. It is not *possible* for a man that Allāh should give him the Book and dominion and prophethood, *and* then he should say to men: ‘Be servants to me and not to Allāh;’ but *he would say*: ‘Be solely devoted to the Lord because you teach the Book and because you study *it*.’

81. Nor *is it possible for him* that he should bid you take the angels and the Prophets for Lords. Would he enjoin you to disbelieve after you have submitted to God?

R. 9.

82. And *remember the time* when Allāh took a covenant from *the people through* the Prophets, *saying*: ‘Whatever I give you of the Book and Wisdom *and* then there comes to you a Messenger, fulfilling that which is with you, you shall believe in him and help him.’ And He said: ‘Do you agree, and do you accept the responsibility which I lay

إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا أُولَٰئِكَ لَا خَلَاقَ لَهُمْ فِي الْآخِرَةِ وَلَا يُكَلِّمُهُمُ اللَّهُ وَلَا يَنْظُرُ إِلَيْهِمْ يَوْمَ الْقِيَمَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٤٨﴾

وَأَنَّ مِنْهُمْ لَفِرَاقًا بَلُونَ أَلَيْسَتْ لَهُمْ بِالْكِتَابِ لِتَحْسَبُوهُ مِنَ الْكِتَابِ وَمَا هُوَ مِنَ الْكِتَابِ وَيَقُولُونَ هُوَ مِنْ عِنْدِ اللَّهِ وَمَا هُوَ مِنْ عِنْدِ اللَّهِ وَيَقُولُونَ عَلَى اللَّهِ الْكَذِبَ وَهُمْ يَعْلَمُونَ ﴿٤٩﴾

مَا كَانَ لِبَشَرٍ أَنْ يُؤْتِيَهُ اللَّهُ الْكِتَابَ وَالْحُكْمَ وَالنَّبُوءَةَ ثُمَّ يَقُولَ لِلنَّاسِ كُونُوا عِبَادًا لِي مِنْ دُونِ اللَّهِ وَلَٰكِنْ كُونُوا رَبَّانِيِّنَ بِمَا كُنْتُمْ تُعَلِّمُونَ الْكِتَابَ وَبِمَا كُنْتُمْ تَدْرُسُونَ ﴿٥٠﴾

وَلَا يَأْمُرُكُمْ أَنْ تَتَّخِذُوا الْمَلَائِكَةَ وَالنَّبِيِّينَ أَرْبَابًا أَيَأْمُرُكُمْ بِالْكُفْرِ بَعْدَ إِذْ أَنْتُمْ مُسْلِمُونَ ﴿٥١﴾

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْتُكُمْ مِنْ كِتَابٍ وَحِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُصَدِّقٌ لِمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ وَتَتَّبِعُرْهُ قَالَ أَعِزُّرْتُمْ وَأَخَذْتُمْ عَلَىٰ ذَٰلِكُمْ أَصْرِي ۚ قَالُوا أَعِزُّرْتَنَا قَالَ فَأَشْهَدُوا ۚ وَأَنَا

- *80. It is not *possible* for a man that Allāh should give him the Book and *wisdom* and prophethood, *and* then he should say to men: ‘Be servants to me and not to Allāh;’ but *he would say*: ‘Be solely devoted to the Lord because you teach the Book and because you study *it*.’

upon you in this *matter*?’ They said, ‘We agree;’ He said, ‘Then bear witness, and I am with you among the witnesses.’

83. Now whoso turns away after this, then, surely, those are the transgressors.

84. Do they seek a religion other than Allāh’s, while to Him submits whosoever is in the heavens and the earth, willingly or unwillingly, and to Him shall they be returned?

85. Say, ‘We believe in Allāh and in that which has been revealed to us, and that which was revealed to Abraham and Ishmael and Isaac and Jacob and the Tribes, and that which was given to Moses and Jesus and other Prophets from their Lord. We make no distinction between any of them, and to Him we submit.’

86. And whoso seeks a religion other than Islām, it shall not be accepted from him, and in the life to come he shall be among the losers.

87. How shall Allāh guide a people who have disbelieved after believing and who had borne witness that the Messenger was true and to whom clear proofs had come? And Allāh guides not the wrongdoing people.

88. Of such the reward is that on them shall be the curse of Allāh and of angels and of men, all together.

89. They shall abide thereunder. Their punishment shall not be lightened nor shall they be reprieved;

90. Except those who repent thereafter and amend. And surely, Allāh is Most Forgiving, Merciful.

مَعَكُمْ مِنَ الشَّاهِدِينَ ﴿٨٢﴾

فَمَنْ تَوَلَّى بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ
الْفَاسِقُونَ ﴿٨٣﴾

أَفَغَيْرَ دِينِ اللَّهِ يَبْتَغُونَ وَلَوْ أَסْلَمَ
مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ طَوْعًا وَ
كَرْهًا وَإِلَيْهِ يُرْجَعُونَ ﴿٨٤﴾

قُلْ أَمَّا بِلِلَّهِ وَمَا أُنْزِلَ عَلَيْنَا وَمَا
أُنْزِلَ عَلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَ
إِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا
أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَالنَّبِيُّونَ مِنْ
رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ وَ
نَحْنُ لَهُ مُسْلِمُونَ ﴿٨٥﴾

وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ
يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ
الْخَاسِرِينَ ﴿٨٦﴾

كَيْفَ يَهْدِي اللَّهُ قَوْمًا كَفَرُوا بَعْدَ
إِيمَانِهِمْ وَشَهِدُوا أَنَّ الرَّسُولَ
حَقٌّ وَجَاءَهُمُ الْبَيِّنَاتُ وَاللَّهُ لَا
يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٨٧﴾

أُولَٰئِكَ جَزَاءُهُمْ أَنَّ عَلَيْهِمْ لَعْنَةَ
اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ ﴿٨٨﴾
خَالِدِينَ فِيهَا لَا يُخَفَّفُ عَنْهُمْ
الْعَذَابُ وَلَا هُمْ يُنظَرُونَ ﴿٨٩﴾

إِلَّا الَّذِينَ تَابُوا مِنْ بَعْدِ ذَلِكَ وَ
أَصْلَحُوا إِنَّ اللَّهَ عَفُورٌ رَحِيمٌ ﴿٩٠﴾

91. Surely, those who disbelieve after they have believed and then increase in disbelief, their repentance shall not be accepted, and these are they who have gone astray.

92. *As for* those who have disbelieved, and die while they are disbelievers, there shall not be accepted from any one of them *even* an earthful of gold, though he offer it in ransom. It is these for whom shall be a grievous punishment, and they shall have no helpers.

R. 10.

Part 4 93. Never shall you attain to righteousness unless you spend out of that which you love; and whatever you spend, Allāh surely knows it well.

94. All food was lawful to the children of Israel, except what Israel forbade himself before the Torah was sent down. Say, 'Bring, then, the Torah and read it, if you are truthful.'

95. Now whoso forges a lie against Allāh after this, then it is these that are the wrongdoers.

96. Say, 'Allāh has spoken the truth: follow, therefore, the religion of Abraham, *who was* ever inclined to God; and he was not of those who associate gods *with* God.'

97. Surely, the first House founded for mankind is that at Becca†, abounding in blessings and a guidance for all peoples.

98. In it are manifest Signs; it is the place of Abraham; and whoso enters it, enters peace. And pilgrimage to the House is a duty which men—those who can find a way thither—owe to Allāh. And whoever disbelieves, *let him remember* that Allāh is surely independent of all creatures.

† The valley of Mecca.

إِنَّ الَّذِينَ كَفَرُوا بَعْدَ إِيمَانِهِمْ
ثُمَّ زَادُوا كُفْرًا لَّنْ تُقْبَلَ تَوْبَتُهُمْ
وَأُولَئِكَ هُمُ الضَّالُّونَ ﴿٩١﴾

إِنَّ الَّذِينَ كَفَرُوا وَأَمْثَلُوا هُمْ كُفْرًا
لَّنْ يُقْبَلَ مِنْ أَحَدِهِمْ مِلْءُ الْأَرْضِ
ذَهَبًا وَلَوْ افْتَدَى بِهِ أُولَئِكَ لَهُمْ
عَذَابٌ أَلِيمٌ وَمَا لَهُمْ مِنْ نَاصِرِينَ ﴿٩٢﴾

لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا
مِمَّا تُحِبُّونَ وَمَا تُنْفِقُوا مِنْ شَيْءٍ
فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ﴿٩٣﴾

كُلُّ الطَّعَامِ كَانَ حَلَالًا لِلْبَنِيِّ
إِسْرَءِيلَ إِلَّا مَا حَرَّمَ إِسْرَءِيلُ
عَلَى نَفْسِهِ مِنْ قَبْلِ أَنْ تُنَزَّلَ
التَّوْرَةُ قُلْ فَأْتُوا بِالتَّوْرَةِ
فَتَلَوْهَا إِنَّ كُنْتُمْ صَادِقِينَ ﴿٩٤﴾

فَمَنْ افْتَرَى عَلَى اللَّهِ الْكَذِبَ مِنْ بَعْدِ
ذَلِكَ فَأُولَئِكَ هُمُ الظَّالِمُونَ ﴿٩٥﴾

قُلْ صَدَقَ اللَّهُ فَاتَّبِعُوا مِلَّةَ
إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ
الْمُشْرِكِينَ ﴿٩٦﴾

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي
بِبَكَّةَ مُبَارَكًا وَهُدًى لِلْعَالَمِينَ ﴿٩٧﴾

فِيهِ آيَاتٌ بَيِّنَاتٌ مَقَامُ إِبْرَاهِيمَ
وَمَنْ دَخَلَهُ كَانَ آمِنًا وَلِلَّهِ عَلَى النَّاسِ
حُجَّةُ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا
وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ
الْعَالَمِينَ ﴿٩٨﴾

99. Say, ‘O People of the Book! why deny ye the Signs of Allāh, while Allāh is Watchful of what you do?’

قُلْ يَا أَهْلَ الْكِتَابِ لِمَ تَكْفُرُونَ
بِآيَاتِ اللَّهِ وَهُوَ شَهِيدٌ عَلَى مَا
تَعْمَلُونَ ﴿٩٩﴾

100. Say, ‘O People of the Book! why hinder ye the believers from the path of Allāh, seeking to make it crooked, while you are witnesses thereof? And Allāh is not unmindful of what you do.’

قُلْ يَا أَهْلَ الْكِتَابِ لِمَ تَصُدُّونَ عَن
سَبِيلِ اللَّهِ مَنَ آمَنَ تَبْغُونَهَا
عِوَجًا وَ أَنتُمْ شُهُدَاءُ ۚ وَمَا اللَّهُ
بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿١٠٠﴾

101. O ye who believe! if you obey any party of those who have been given the Book, they will turn you again into disbelievers after you have believed.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَطِيعُوا
فَرِيقًا مِّنَ الَّذِينَ أُوتُوا الْكِتَابَ
يَرُدُّوكُم بِغَدْرٍ إِلَى مَا كُنتُمْ كَافِرِينَ ﴿١٠١﴾

102. How would you disbelieve, while to you are rehearsed the Signs of Allāh, and His Messenger is present among you? And he who holds fast to Allāh is indeed guided to the right path.

وَكَيْفَ تَكْفُرُونَ وَأَنتُمْ تُتْلَى
عَلَيْكُمْ آيَاتُ اللَّهِ وَفِيكُمْ رَسُولُهُ ۚ
مَنْ يَعْتَصِمْ بِاللَّهِ فَقَدْ هُدِيَ إِلَى
بُيُوتٍ صِرَاطٍ مُسْتَقِيمٍ ﴿١٠٢﴾

R. 11.

103. O ye who believe! fear Allāh as He should be feared; and let not death overtake you except when you are in a state of submission.

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَتَّى
تُفْقِتَهُ ۖ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ
مُسْلِمُونَ ﴿١٠٣﴾

104. And hold fast, all together, by the rope of Allāh and be not divided; and remember the favour of Allāh which He bestowed upon you when you were enemies and He united your hearts in love, so that by His grace you became *as* brothers; and you were on the brink of a pit of fire and He saved you from it. Thus does Allāh explain to you His commandments that you may be guided.

وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا
تَفَرَّقُوا ۚ وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ
إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ
فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا ۚ وَكُنْتُمْ
عَلَى شَفَا حُفْرَةٍ مِّنَ النَّارِ فَأَنقَذَكُم
مِّنْهَا ۚ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ
لَعَلَّكُمْ تَهْتَدُونَ ﴿١٠٤﴾

105. And let there be among you a body of men who should invite to goodness, and enjoin equity and forbid evil. And it is they who shall prosper.

وَلَتَكُن مِّنكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ
وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ
الْمُنْكَرِ ۚ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿١٠٥﴾

30. O ye who believe! devour not your property among yourselves by unlawful means, except that *you earn* by trade with mutual consent. And kill not yourselves. Surely, Allāh is Merciful to you.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا
أَمْوَالَكُم بَيْنَكُم بِالْبَاطِلِ إِلَّا أَنْ
تَكُونَ تِجَارَةً عَنْ تَرَاضٍ مِّنْكُمْ
وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ
بِكُمْ رَحِيمًا ﴿٣٠﴾

31. And whosoever does that by way of transgression and injustice, We shall cast him into Fire; and that is easy with Allāh.

وَمَنْ يَفْعَلْ ذَلِكَ عُدْوَانًا وَظُلْمًا
فَسَوْفَ نُضِلُّهُ نَارًا وَكَانَ ذَلِكَ
عَلَى اللَّهِ يَسِيرًا ﴿٣١﴾

32. If you keep away from the more grievous of the things which are forbidden you, We will remove from you your *minor* evils and admit you to a place of great honour.

إِنْ تَجْتَنِبُوا كَبِيرَ مَا تُنْهَوْنَ
عَنْهُ نُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَ
نُدْخِلْكُمْ مَدْخَلًا كَرِيمًا ﴿٣٢﴾

33. And covet not that whereby Allāh has made some of you excel others. Men shall have a share of that which they have earned, and women a share of that which they have earned. And ask Allāh of His bounty. Surely, Allāh has perfect knowledge of all things.

وَلَا تَتَمَنَّوْا مَا فَضَّلَ اللَّهُ بِهِ بَعْضَكُمْ
عَلَى بَعْضٍ ۚ لِلرِّجَالِ نَصِيبٌ مِّمَّا
كَتَسَبَوْا ۚ وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا
كَتَسَبْنَ ۚ وَسَأَلُوا اللَّهَ مِنْ فَضْلِهِ
إِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا ﴿٣٣﴾

34. And to every one We have appointed heirs to what the parents and the relations leave, and *also* those with whom your oaths have ratified a contract. So give them their portion. Surely, Allāh watches over all things.

وَلِكُلٍّ جَعَلْنَا مَوَالِيٍّ وَمِمَّا تَرَكَ
الْوَالِدِينَ وَالْأَقْرَبُونَ ۚ وَالَّذِينَ
عَقَدْتُمْ أَيْمَانَكُمْ فَأَتَوْهُمْ
نَصِيبُهُمْ ۚ إِنَّ اللَّهَ كَانَ عَلَى كُلِّ
شَيْءٍ شَهِيدًا ﴿٣٤﴾

R. 6.

35. Men are guardians over women because Allāh has made some of them excel others, and because they (men) spend of their wealth. So virtuous women *are those who* are obedient, and guard the secrets of *their husbands* with Allāh's protection. And *as for* those on whose part you fear disobedience, admonish them and leave them alone in their beds, and chastise them. Then if they obey you, seek not a way against them. Surely, Allāh is High, Great.

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ
اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ
أَمْوَالِهِمْ ۚ فَالضَّالِحَاتُ فَنِّتَتْ حَقُوقُ
الْمَغِيبِ بِمَا حَفِظَ اللَّهُ ۚ وَاللَّتِي تَخَافُونَ
نُشُوزَهُنَّ فَعْظَوْهُنَّ وَاهْجُرُوهُنَّ
فِي الْمَضَاجِعِ وَاضْرِبُوهُنَّ ۚ فَإِنْ
أَطَعْنَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا ۚ إِنَّ
اللَّهَ كَانَ عَلِيمًا كَبِيرًا ﴿٣٥﴾

*36. And if you fear a breach between them, then appoint an arbiter from his folk and an arbiter from her folk. If they (the arbiters) desire reconciliation, Allāh will effect it between them. Surely, Allāh is All-Knowing, All-Aware.

وَإِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَابْعَثُوا
حَكَمًا مِّنْ أَهْلِهِ وَحَكَمًا مِّنْ أَهْلِهَا إِن
يُرِيدَ إِصْلَاحًا يُوَفِّقِ اللَّهُ بَيْنَهُمَا
إِنَّ اللَّهَ كَانَ عَلِيمًا خَبِيرًا ﴿٣٦﴾

37. And worship Allāh and associate naught with Him, and *show* kindness to parents, and to kindred, and orphans, and the needy, and to the neighbour that is a kinsman and the neighbour that is a stranger, and the companion by *your* side, and the wayfarer, and those whom your right hands possess. Surely, Allāh loves not the proud *and* the boastful,

وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا
وَالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ
وَالْيَتَامَىٰ وَالْمَسْكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ
وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنبِ وَابْنِ
السَّبِيلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ إِنَّ اللَّهَ
لَا يُحِبُّ مَن كَانَ مُخْتَالًا فَخُورًا ﴿٣٧﴾

38. Who are niggardly and enjoin people to be niggardly, and conceal that which Allāh has given them of His bounty. And We have prepared for the disbelievers an humiliating punishment,

الَّذِينَ يَبْخُلُونَ وَيَأْمُرُونَ النَّاسَ
بِالْبُخْلِ وَيَكْتُمُونَ مَا آتَاهُمُ اللَّهُ مِنْ
فَضْلِهِ ؕ وَاعْتَدْنَا لِلْكَافِرِينَ عَذَابًا
مُّهِينًا ﴿٣٨﴾

39. And for those who spend their wealth to be seen of men, and believe not in Allāh nor the Last Day. And whoso has Satan for his companion, *let him remember that* an evil companion is he.

وَالَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ رِئَاءَ
النَّاسِ وَلَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ
الْآخِرِ ؕ وَمَن يَكُنِ الشَّيْطَانُ لَهُ قَرِينًا
فَسَاءَ قَرِينًا ﴿٣٩﴾

40. And what *harm* would have befallen them, if they had believed in Allāh and the Last Day and spent out of what Allāh has given them? And Allāh knows them full well.

وَمَاذَا عَلَيْهِمْ لَوْ آمَنُوا بِاللَّهِ وَالْيَوْمِ
الْآخِرِ وَانْفَقُوا مِمَّا رَزَقَهُمُ اللَّهُ ؕ وَكَانَ
اللَّهُ بِهِمْ عَلِيمًا ﴿٤٠﴾

41. Surely, Allāh wrongs not *any one* even by the weight of an atom. And if there be a good deed, He multiplies it and gives from Himself a great reward.

إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ وَإِن تَكُ
حَسَنَةً يُّضْعِفْهَا وَيُؤْتِ مِنْ لَّدُنْهُ
أَجْرًا عَظِيمًا ﴿٤١﴾

42. And how *will it fare with them* when We shall bring a witness from

فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَ

*36. And if you fear a breach between them, then appoint an arbiter from his folk and an arbiter from her folk. If they desire reconciliation, Allāh will effect it between them. Surely, Allāh is All-Knowing, All-Aware.

Note: We consider the word "the arbiters" unnecessary because the pronoun 'they' may also refer to the parties concerned.

every people, and shall bring thee as a witness against these!

43. On that day those who disbelieved and disobeyed the Messenger will wish that the earth were made level with them, and they shall not be able to conceal anything from Allāh.

R. 7.

- *44. O ye who believe! approach not Prayer when you are not in *full* possession of your senses, until you know what you say, nor when you are unclean, except when you are travelling along a way, until you have bathed. And if you are ill or *you* *are* on a journey while unclean, or if one of you comes from the privy or you have touched women and you find no water, then betake yourselves to pure dust and wipe therewith your faces and your hands. Surely, Allāh is Most Indulgent, Most Forgiving.

45. Dost thou not know of those who were given a portion of the Book? They buy error and desire that you too may lose the way.

46. And Allāh knows your enemies full well. And sufficient is Allāh as a Friend, and sufficient is Allāh as a Helper.

- *47. There are some among the Jews who pervert words from their *proper* places. And they say, 'We hear and we disobey,' and 'hear *thou* without being heard,' and 'Rā'inā,' screening with their tongues *what is in their minds* and seeking to injure

- *44. O ye who believe! approach not Prayer while you are mentally dazed till you clearly know what you say, nor when you are unclean,

Note: The expression "unclean" is questionable. The Arabic word '*junuban*' (جُنُبًا) is applicable to a person after intercourse or after ejaculation even without intercourse. In such cases having a bath is essential before offering Prayers.

- *47. **Note:** Justice cannot be done to the real import of this part of the verse by mere translation because here the hypocrites are described as intentionally mispronouncing some commonly used phrases to give them a twist with the intention to insult the Holy Prophet (may peace and

جُنُبًا عَلَىٰ هَؤُلَاءِ شَهِيدًا ۚ

يَوْمَئِذٍ يَوَدُّ الَّذِينَ كَفَرُوا وَأَعَصُوا
الرَّسُولَ لَوْ تُسَوَّىٰ بِهِمُ الْأَرْضُ وَلَا
يَكْتُمُونَ اللَّهَ حَدِيثًا ۚ

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرَبُوا
الصَّلَاةَ وَ أَنْتُمْ سُكَارَىٰ حَتَّىٰ
تَعْلَمُوا مَا تَقُولُونَ وَلَا جُنُبًا إِلَّا
عَابِرِي سَبِيلٍ حَتَّىٰ تَغْتَسِلُوا وَإِنْ
كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ
أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ أَوْ لَمَسْتُمُ
النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا
صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوْهِكُمْ وَ
أَيْدِيكُمْ إِنَّ اللَّهَ كَانَ غَفُورًا غَفُورًا ۚ

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ
الْكِتَابِ يَشْتُرُونَ الصَّلَاةَ وَيُرِيدُونَ
أَنْ تَضِلُّوا السَّبِيلَ ۚ

وَاللَّهُ أَعْلَمُ بِأَعْدَائِكُمْ ۚ وَكَفَىٰ
بِاللَّهِ وَلِيًّا ۚ وَكَفَىٰ بِاللَّهِ نَصِيرًا ۚ

مِنَ الَّذِينَ هَادُوا يُخَرِّفُونَ الْكَلِمَ
عَن مَّوَاضِعِهِمْ وَيَقُولُونَ سَمِعْنَا وَ
عَصَيْنَا وَاسْمِعْ غَيْرَ مُسْمِعٍ وَرَاعِنَا لَيْتَ
يَأْتِيَنَّهُمْ وَطْعْنَا فِي الْقُلُوبِ ۚ

the Faith. And if they had said, 'We hear and we obey,' and 'hear *thou*,' and 'Unẓurnā,' it would have been better for them and more upright. But Allāh has cursed them for their disbelief; so they believe but little.

- *48. O ye People of the Book! believe in what We have sent down, fulfilling that which is with you, before We destroy *some of the leaders* and turn them on their backs or curse them as We cursed the People of the Sabbath. And the decree of Allāh is *bound* to be carried out.

49. Surely, Allāh will not forgive that any partner be associated with Him; but He will forgive whatever is short of that to whomsoever He pleases. And whoso associates partners with Allāh has indeed devised a very great sin.

50. Dost thou not know of those who hold themselves to be pure? Nay, it is Allāh Who purifies whomsoever He pleases, and they will not be wronged a whit.

51. Behold, how they forge a lie against Allāh! And sufficient is that as a manifest sin.

R. 8.

52. Dost thou not know of those who were given a portion of the Book? They believe in evil things and *follow* those who transgress, and

أَتَهُمْ قَالُوا سَمِعْنَا وَ أَطَعْنَا وَ
اسْمَعُوا وَ انْظُرْنَا لَكَ خَيْرًا لَهُمْ وَ
أَقْوَمَ وَلَكِنْ لَعَنَهُمُ اللَّهُ بِكُفْرِهِمْ فَلَا
يُؤْمِنُونَ إِلَّا قَلِيلًا ﴿٢٤﴾

يَا أَيُّهَا الَّذِينَ أُوتُوا الْكِتَابَ آمِنُوا بِمَا
نَزَّلْنَا مُصَدِّقًا لِمَا مَعَكُمْ مِنْ قَبْلِ أَنْ
تَطْمِسَ وُجُوهَ فَنَرُدُّهَا عَلَى أَدْبَارِهَا أَوْ
نَلْعَنَهُمْ كَمَا لَعَنَّا أَصْحَابَ السَّبْتِ
وَ كَانَ أَمْرُ اللَّهِ مَفْعُولًا ﴿٢٥﴾

لَا إِلَهَ إِلَّا اللَّهُ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَ
يَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ وَ مَنْ
يُشْرِكْ بِإِلَهِ فَقَدْ افْتَرَى إِثْمًا
عَظِيمًا ﴿٢٦﴾

أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ
بِإِلَهِ اللَّهِ يُزَكِّي مَنْ يَشَاءُ وَ لَا يَظْلُمُونَ
فَرِيضَةً ﴿٢٧﴾

أَنْظُرْ كَيْفَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ
عَمَّ وَ كَفَى بِهِ إِثْمًا مُبِينًا ﴿٢٨﴾

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِنَ
الْكِتَابِ يُؤْمِنُونَ بِالْجِبْتِ وَالطَّاغُوتِ
وَيَقُولُونَ لِلَّذِينَ كَفَرُوا هَؤُلَاءِ أَهْدَى

blessings of Allāh be upon him). The believers used the phrase 'sami'nā wa ata'nā' (سَمِعْنَا وَ أَطَعْنَا) which means we heard and we obeyed. Instead of saying 'ata'nā' (أَطَعْنَا) the hypocrites said 'aşainā' (عَصَيْنَا) (the word used in the actual text of the verse) meaning thereby that we heard and disobeyed. Yet they pronounced it with a slur intending to mislead the hearer into believing that they had said 'ai'anā' (أَعَيْنَا) instead of 'aşainā' (عَصَيْنَا). A keen hearer however could not miss the intended mischief and implied insult.

Again they uttered the word 'rā'inā' (رَاعَيْنَا) with a twist of tongue to make it sound half way between 'rā'inā' (رَاعَيْنَا) and 'rā'inā' (رَاعَيْنَا). 'Rā'inā' (رَاعَيْنَا) means be lenient to us while 'rā'inā' (رَاعَيْنَا) means 'O our tender of sheep.' This again was an attempt to insult the Holy Prophet (may peace and blessings of Allāh be upon him) under the cover of pronunciation.

- *48. O ye People of the Book! Believe in what We have sent down, fulfilling that which is with you, before We **inflict humiliation upon some of your leaders causing them to turn their backs and take to their heels**, or curse them as We cursed the People of the Sabbath. And the decree of Allāh is *bound* to be carried out.

they say of the disbelievers, 'These are better guided in religion than those who believe.'

53. They it is whom Allāh has cursed; and he whom Allāh curses, thou shalt not find for him a helper.

54. Have they a share in the kingdom? Then would they not give men *even so much as* the little hollow in the back of a date-stone.

55. Or do they envy men for what Allāh has given them out of His bounty? *If that is so*, surely, We gave the Book and Wisdom to the children of Abraham *also* and We *also* gave them a great kingdom.

56. And of them were some who believed in him; and of them were others who turned away from him. And sufficient is Hell as a blazing fire.

57. Those who disbelieve in Our Signs, We shall soon cause them to enter Fire. As often as their skins are burnt up, We shall give them in exchange other skins that they may taste the punishment. Surely, Allāh is Mighty, Wise.

58. And those who believe and do good works, We shall make them enter Gardens through which streams flow, to abide therein for **ever*; therein shall they have pure spouses; and We shall admit them to a *place of* pleasant and plenteous shade.

59. Verily, Allāh commands you to make over the trusts to those entitled to them, and that, when you judge between men, you judge with justice. And surely excellent is that with which Allāh admonishes you! Allāh is All-Hearing, All-Seeing.

* 58. therein shall they have spouses purified by Us;

مِنَ الَّذِينَ آمَنُوا سِينًا ﴿٥٣﴾

أُولَٰئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ ۖ وَ مَن يَلْعَنِ اللَّهُ فَلَن تَجِدَ لَهُ نَصِيرًا ﴿٥٤﴾

أَمْ لَهُمْ نَصِيبٌ مِّنَ الْمُلْكِ فَإِذَا لَا يُؤْتُونَ النَّاسَ نَقِيرًا ﴿٥٥﴾

أَمْ يَحْسُدُونَ النَّاسَ عَلَىٰ مَا آتَاهُمُ اللَّهُ مِن فَضْلِهِ ۖ فَقَدْ آتَيْنَا آلَ إِبْرَاهِيمَ الْكِتَابَ وَالْحِكْمَةَ وَآتَيْنَاهُم مَّلَكًا عَظِيمًا ﴿٥٦﴾

فَمِنْهُمْ مَّنْ آمَنَ بِهِ وَمِنْهُمْ مَّنْ صَدَّ عَنْهُ ۚ وَكَفَىٰ بِجَهَنَّمَ سَعِيرًا ﴿٥٧﴾

إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِنَا سَوْفَ نُضِلُّهُمْ نَارًا ۖ كُحْلًا نُضِجَتْ جُلُودُهُمْ بِدَلَّهِمْ جُلُودًا غَيْرَهَا لِيَذُوقُوا الْعَذَابَ ۚ إِنَّ اللَّهَ كَانَ عَزِيزًا حَكِيمًا ﴿٥٨﴾

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَنُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ۖ لَهُمْ فِيهَا أَزْوَاجٌ مُّطَهَّرَةٌ وَوُضِعَ لَهُمْ ظِلٌّ عَظِيمٌ ﴿٥٩﴾

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا ۚ وَإِذَا حَكَمْتُم بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ ۚ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ ۚ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا ﴿٦٠﴾

*60. O ye who believe! obey Allāh, and obey *His* Messenger and those who are in authority among you. And if you differ in anything among yourselves, refer it to Allāh and *His* Messenger if you are believers in Allāh and the Last Day. That is best and most commendable in the end.

R. 9.

61. Dost thou not know of those who pretend that they believe in what has been revealed to thee and what has been revealed before thee? They desire to seek judgment from the rebellious, although they were commanded not to obey them. And Satan desires to lead them far astray.

62. And when it is said to them, 'Come ye to what Allāh has sent down and to *His* Messenger,' thou seest the hypocrites turn away from thee with aversion.

*63. Then how is it that when an affliction befalls them because of what their hands have sent on before them, they come to thee swearing by Allāh, *saying*, 'We meant nothing but the doing of good and reconciliation?'

64. These are they, the secrets of whose hearts Allāh knows well. So turn away from them and admonish them and speak to them an effective word concerning their own selves.

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا
الرَّسُولَ وَ أُولِي الْأَمْرِ مِنْكُمْ ۚ فَإِنْ
تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَاللَّهُ
الرَّسُولُ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ
الْيَوْمِ الْآخِرِ ۚ ذَلِكَ خَيْرٌ وَأَحْسَنُ
لَكُمْ تَأْوِيلًا ﴿٩﴾

أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ
آمَنُوا بِمَا نُزِّلَ إِلَيْكَ وَمَا نُزِّلَ مِنْ
قَبْلِكَ يُرِيدُونَ أَنْ يَتَحَكَّمُوا إِلَى
الطَّاغُوتِ وَقَدْ أُمِرُوا أَنْ يَكْفُرُوا
بِهِ ۚ وَيُرِيدُ الشَّيْطَانُ أَنْ يُضِلَّهُمْ
ضَلَالًا بَعِيدًا ﴿١٠﴾

وَإِذْ يَقُولُ لَهُمْ مَكَارِهِمْ مَا أَنْزَلَ اللَّهُ
وَالَى الرَّسُولُ دَأْيُتِ الْمُنَافِقِينَ
يَصُدُّونَ عَنْكَ صُدُودًا ﴿١١﴾

فَكَيفَ إِذَا أَصَابَتْهُمْ مُصِيبَةٌ بِمَا قَدَّمَتْ
أَيْدِيهِمْ ثُمَّ جَاءُوكَ يَخْلِفُونَ اللَّهَ بِمَا
لَا أَرَدَ أَنْ يَكُونَ إِحْسَانًا وَتَوْفِيقًا ﴿١٢﴾

أُولَئِكَ الَّذِينَ يَعْلَمُ اللَّهُ مَا فِي
قُلُوبِهِمْ فَأَعْرِضْ عَنْهُمْ وَعِظْهُمْ وَقُلْ
لَهُمْ فِي أَنْفُسِهِمْ قَوْلًا بَلِيغًا ﴿١٣﴾

*60. O ye who believe! obey Allāh, and obey *His* Messenger and those who are in authority over you.

Note: The Arabic construction of the phrase 'ūlil amri minkum' (أُولِي الْأَمْرِ مِنْكُمْ) (who are in authority over you) has not been properly understood by some. Of particular interest is the word (مِنْكُمْ) which in fact is composed of two prepositions joined together, that is (مِنْ) and (كُمْ). (مِنْ) means 'from' and (كُمْ) means 'you.' Literally translating this phrase some translators understand it to mean 'from among yourselves.' That is to say you should obey only that authority which happens to be from among yourselves, meaning Muslim authority alone. In this particular instance the preposition (مِنْ) only plays a role of linking the preposition (كُمْ) with the word (أُولِي الْأَمْرِ) in a possessive relationship and the translation should be 'Those who are in authority over you,' as given above in the alternative translation.

*63. Then how is it that when an affliction befalls them because of what their hands have sent on before them, they come to thee swearing by Allāh, *saying*, 'We meant nothing but an act of kindness and conciliation?'

ء ٠ ق ١ ق ٢ غ gh ٣ ع ٤ ظ ٥ ط ٦ ض ٧ د ٨ ص ٩ ذ dh ١٠ خ kh ١١ ح h ١٢ ث th ١٣ ا i u ١٤

65. And We have sent no Messenger but that he should be obeyed by the command of Allāh. And if they had come to thee when they had wronged their souls, and asked forgiveness of Allāh, and *if* the Messenger *also* had asked forgiveness for them, they would have surely found Allāh Oft-Returning with compassion and Merciful.

وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا لِيُطَاعَ
بِإِذْنِ اللَّهِ وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا
أَنْفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ
وَأَسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا
اللَّهَ تَوَّابًا رَحِيمًا ﴿٦٥﴾

66. But no, by thy Lord, they are not believers until they make thee judge in all that is in dispute between them and then find not in their hearts any demur concerning that which thou decidest and submit with full submission.

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى
يُحْكُمُونَكَ فِي مَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا
يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِمَّا
قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا ﴿٦٦﴾

67. And if We had commanded *them, 'Kill your people or leave your homes,' they would not have done it except a few of them; and if they had done what they are exhorted to do, it would surely have been better for them and conducive to greater strength.

وَلَوْ أَنَّا كَتَبْنَا عَلَيْهِمْ أَنْ اقْتُلُوا
أَنْفُسَكُمْ أَوْ أَخْرِجُوا مِنْ دِيَارِكُمْ مَا
فَعَلُوهُ إِلَّا قَلِيلٌ مِنْهُمْ وَلَوْ أَنَّهُمْ فَعَلُوا
مَا يُوعَظُونَ بِهِ لَكَانَ خَيْرًا لَهُمْ
أَشَدَّ تَثْبِيثًا ﴿٦٧﴾

68. And then We would have surely given them a great reward from Ourselves;

وَإِذَا لَا تَجِدُ فِيهِمْ مِنْ لَدُنَّا أَجْرًا
عَظِيمًا ﴿٦٨﴾

69. And We would surely have guided them in the right path.

وَلَهَدَيْنَاهُمْ صِرَاطًا مُسْتَقِيمًا ﴿٦٩﴾

70. And whoso obeys Allāh and this Messenger of His shall be among those on whom Allāh has bestowed His blessings, namely, the Prophets, the Truthful, the Martyrs, and the Righteous. And excellent companions are these.

وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ
الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَ
الصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَ
حَسُنَ أُولَٰئِكَ رَفِيقًا ﴿٧٠﴾

71. This grace is from Allāh, and sufficient is Allah, the All-Knowing.

ذَٰلِكَ الْفَضْلُ مِنَ اللَّهِ وَكَفَىٰ بِاللَّهِ
عَلِيمًا ﴿٧١﴾

*67. **Note:** The expression 'Kill your people' can be misunderstood. The correct translation should have been **slay yourselves**. This certainly does not mean that they were told to commit suicide but is merely an expression exhorting them to kill their egos and submit themselves completely to the will of God.

R. 10.

72. O ye who believe! take your precautions; then either go forth in separate parties or go forth all together.

73. And among you there is he who will tarry behind, and if a misfortune befall you, he says, 'Surely, Allāh has been gracious to me, since I was not present with them.'

74. But if there comes to you some good fortune from Allāh, he says, as if there were no love between you and him, 'Would that I had been with them, then should I have indeed achieved a great success!'

75. Let those then fight in the cause of Allāh who would sell the present life for the Hereafter. And whoso fights in the cause of Allāh, be he slain or be he victorious, We shall soon give him a great reward.

76. And what is the matter with you *that* you fight not in the cause of Allāh and of the weak—men, women and children—who say, 'Our Lord, take us out of this town, whose people are oppressors, and make for us some friend from Thyself, and make for us from Thyself some helper?'

77. Those who believe fight in the cause of Allāh, and those who disbelieve fight in the cause of the Evil One. Fight ye therefore against the friends of Satan; surely, Satan's strategy is weak!

R. 11.

78. Dost thou not know of those to whom it was said: 'Restrain your hands, observe Prayer and pay the Zakāt?' And when fighting has been prescribed for them, behold! a section of them fear men as they should fear Allāh, or with still greater fear; and they say, 'Our

يَا أَيُّهَا الَّذِينَ آمَنُوا خُذُوا حِذْرَكُمْ فَانْفِرُوا أَثْبَاتًا إَوْانْفِرُوا جَمِيعًا ﴿١٠﴾

وَرَأَى مِنْكُمْ لَمَن لَّيِّسَ طَنًّا ۖ فَإِنْ أَصَابَتْكُمْ مُصِيبَةٌ قَالِ قَدْ أَنْعَمَ اللَّهُ عَلَيَّ إِذْ لَمْ أَكُنْ مَعَهُمْ شَهِيدًا ﴿١١﴾

وَلَكِنْ أَصَابَكُمْ قَضَلٌ مِّنَ اللَّهِ لِيَقُولَنَّ كَأَن لَّمْ تَكُنْ بَيْنَكُمْ وَبَيْنَهُ مَوَدَّةٌ يَلَيْسَ بَيْنِي كُنْتُ مَعَهُمْ فَأَفُوزَ فَوْزًا عَظِيمًا ﴿١٢﴾

فَلْيُقَاتِلْ فِي سَبِيلِ اللَّهِ الَّذِينَ يَشْرُونَ الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ ۚ وَمَن يُقَاتِلْ فِي سَبِيلِ اللَّهِ فَيُقْتَلْ أَوْ يَغْلِبْ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا ﴿١٣﴾

وَمَا لَكُمْ لَا تُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ الَّذِينَ يَقُولُونَ رَبَّنَا أَخْرِجْنَا مِنْ هَذِهِ الْقَرْيَةِ الظَّالِمِ أَهْلُهَا ۚ وَاجْعَلْ لَّنَا مِن لَّدُنكَ وَلِيًّا ۚ وَاجْعَلْ لَّنَا مِن لَّدُنكَ نَصِيرًا ﴿١٤﴾

الَّذِينَ آمَنُوا يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ ۚ وَالَّذِينَ كَفَرُوا يُقَاتِلُونَ فِي سَبِيلِ الطَّاغُوتِ فَقَاتِلُوا أَوْلِيَاءَ الشَّيْطَانِ ۚ إِنَّ كَيْدَ الشَّيْطَانِ كَانَ ضَعِيفًا ﴿١٥﴾

أَلَمْ تَرَ إِلَى الَّذِينَ قِيلَ لَهُمْ كُفُّوا أَيْدِيَكُمْ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ ۖ فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ إِذَا فَرِيقٌ مِّنْهُمْ يَخْشَوْنَ النَّاسَ كَخَشْيَةِ اللَّهِ أَوْ أَشَدَّ خَشْيَةً ۚ وَكَانُوا

Lord, why hast Thou prescribed fighting for us? Wouldst Thou not grant us respite yet a while?' Say, 'The benefit of this world is little and the Hereafter will be better for him who fears God; and you shall not be wronged a whit.'

79. Wheresoever you may be, death will overtake you, even if you be in strongly built towers. And if some good befalls them, they say, 'This is from Allāh;' and if evil befalls them, they say, 'This is from thee.' Say, 'All is from Allāh.' What has happened to these people that they come not near understanding anything?

80. Whatever of good comes to thee is from Allāh; and whatever of evil befalls thee is from thyself. And We have sent thee as a Messenger to mankind. And sufficient is Allāh as a Witness.

81. Whoso obeys the Messenger obeys Allāh indeed; and whoso turns away, then We have not sent thee as a keeper over them.

82. And they say: 'Obedience is our guiding principle;' but when they go forth from thy presence, a section of them spends the night scheming against what thou sayest. Allāh records whatever they scheme by night. So turn away from them, and put thy trust in Allāh. And sufficient is Allāh as a Disposer of affairs.

83. Will they not, then, meditate upon the Qur'ān? Had it been from anyone other than Allāh, they would surely have found therein much disagreement.

* 83. **Note:** The Quranic expression '*ikhtilāfan kathīran*' (اِخْتِلَافًا كَثِيرًا), (much disagreement) in fact indicates contradiction, meaning thereby that if anyone other than Allāh had been the author of the Holy Qur'ān the people would have certainly found many contradictions in it. A similar expression concerning the creation of universe is found in 67:4 (Al-Mulk) declaring that it is impossible to find a flaw or contradiction in the work of God.

رَبَّنَا لِمَ كَتَبْتَ عَلَيْنَا الْقِتَالَ ۖ لَوْ لَا
أَخَّرْتَنَا إِلَىٰ أَجَلٍ قَرِيبٍ ؕ قُلْ مَتَاءُ
الدُّنْيَا قَلِيلٌ ۖ وَالْآخِرَةُ خَيْرٌ لِّمَنِ
اتَّقَىٰ ۚ وَلَا تُظْلَمُونَ فَتِيلًا ﴿٨١﴾

أَيُّنَ مَا تَكُونُوا يُدْرِكُكُمُ الْمَوْتُ وَلَوْ
كُنْتُمْ فِي بُرُوجٍ مُّشِيدَةٍ ۚ وَإِنْ
تُصِيبْهُمْ حَسَنَةٌ يَقُولُوا هَذِهِ مِنْ
عِنْدِ اللَّهِ ۚ وَإِنْ تُصِيبْهُمْ سَيِّئَةٌ يَقُولُوا
هَذِهِ مِنْ عِنْدِكَ ؕ قُلْ كُلٌّ مِنْ عِنْدِ
اللَّهِ ۚ فَمَالِ هَؤُلَاءِ الْقَوْمِ لَا يَكَادُونَ
يَفْقَهُونَ حَدِيثًا ﴿٨٢﴾

مَا أَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ اللَّهِ ۚ وَمَا
أَصَابَكَ مِنْ سَيِّئَةٍ فَمِنْ نَفْسِكَ ؕ
وَأَرْسَلْنَاكَ لِلنَّاسِ رَسُولًا ۚ وَكَفَىٰ
بِاللَّهِ شَهِيدًا ﴿٨٣﴾

مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ ۚ وَمَنْ
تَوَلَّىٰ فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا ﴿٨٤﴾

وَيَقُولُونَ طَاعَةٌ ۚ فَإِذَا بَرَزُوا مِنْ
عِنْدِكَ بَيَّتَ طَائِفَةٌ مِنْهُمْ غَيْرَ الَّذِي
تَقُولُ ۚ وَاللَّهُ يَكْتُبُ مَا يُبَيِّتُونَ ۚ
فَاعْرِضْ عَنْهُمْ وَتَوَكَّلْ عَلَى اللَّهِ ۚ وَ
كَفَىٰ بِاللَّهِ وَكِيلًا ﴿٨٥﴾

أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ ۚ وَلَوْ كَانَ
مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ
اِخْتِلَافًا كَثِيرًا ﴿٨٦﴾

*84. And when there comes to them any tidings *whether* of peace or of fear, they spread it about; whereas if they had referred it to the Messenger and to those in authority among them, surely those of them, who can elicit *the truth from* it, would have understood it. And had it not been for the grace of Allāh upon you and His mercy, you would have followed Satan, save a few.

وَلَا إِجَاءَ هُمْ أَمْرًا مِنَ الْآمِنِ أَوِ الْخَوْفِ
أَذَاعُوا بِهِ، وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَى
أُولَى الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ
يَسْتَنْبِطُونَهُ مِنْهُمْ، وَلَوْ لَا فَضْلُ اللَّهِ
عَلَيْكُمْ وَرَحْمَتُهُ لَاتَّبَعْتُمُ الشَّيْطَانَ
إِلَّا قَلِيلًا ﴿٨٤﴾

85. Fight, therefore, in the cause of Allāh—thou art not made responsible except for thyself—and urge on the believers. It may be that Allāh will restrain the might of those that disbelieve; and Allāh is stronger in might and stronger in inflicting punishment.

فَقَاتِلْ فِي سَبِيلِ اللَّهِ لَا تُكَلَّفُ إِلَّا
نَفْسَكَ وَحَرِّضِ الْمُؤْمِنِينَ ۚ عَسَى
اللَّهُ أَنْ يَكْفِيَ بَاسَ الَّذِينَ كَفَرُوا ۚ
وَاللَّهُ أَشَدُّ بَاسًا وَأَشَدُّ تَنكِيلًا ﴿٨٥﴾

*86. Whoso makes a righteous intercession shall have a share thereof, and whoso makes an evil intercession, shall have a like portion thereof; and Allāh is Powerful over everything.

مَنْ يَشْفَعْ شَفَاعَةً حَسَنَةً يَكُنْ لَهُ
تَصْدِيقٌ مِنْهَا ۚ وَمَنْ يَشْفَعْ شَفَاعَةً
سَيِّئَةً يَكُنْ لَهُ كَفْلٌ مِنْهَا، وَكَانَ
اللَّهُ عَلَى كُلِّ شَيْءٍ مُقِيتًا ﴿٨٦﴾

*87. And when you are greeted with a prayer, greet ye with a better prayer or *at least* return it. Surely, Allāh takes account of all things.

وَلَا إِذَا حُيِّيتُمْ بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ
مِنْهَا أَوْ رَدُّوهَا ۚ إِنَّ اللَّهَ كَانَ عَلَى كُلِّ
شَيْءٍ حَسِيبًا ﴿٨٧﴾

88. Allāh is He beside Whom there is none worthy of worship. He will certainly *continue to* assemble you till the Day of Resurrection, about

اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَيَجْمَعَنَّكُمْ إِلَى يَوْمِ
الْقِيَمَةِ لَا رَيْبَ فِيهِ، وَمَنْ أَصْدَقُ

*84. **Note:** This translation implies that the Messenger and the persons of authority among them were not all capable of drawing right conclusion. Only those among them who had the faculty of sound judgement could have discovered the reality. We propose an alternative translation as follows which does not leave this flaw and indicates that each among them had the capability of discovering the truth if he had contemplated and examined the report: "When they conceive (rumours concerning) a matter of peace or alarm they spread it about. Whereas if they had referred the matter to the Messenger and those in authority among them surely of them those who had critically examined the matter could know the truth."

*86. Whoso makes a righteous intercession shall have a share thereof, and whoso makes an evil intercession, shall have a like portion *of evil consequences* thereof; and Allāh is Powerful over everything.

*87. **Note:** This translation narrows down the application of the verse to only verbal expressions of goodwill while the admonition contained therein has much wider application. In fact, it covers not only verbal greetings but also intends gifts of all kinds to be responded to more generously or at least in the same measure.

which there is no doubt. And who is more truthful in his word than Allāh?

R. 12.

89. What has happened to you that you are divided into two parties regarding the hypocrites? And Allāh has overthrown them because of what they earned. Desire ye to guide him whom Allāh has caused to perish? And for him whom Allāh causes to perish thou shalt not find a way.

90. They wish that you should disbelieve as they have disbelieved, so that you may become all alike. Take not, therefore, friends from among them, until they emigrate in the way of Allāh. And if they turn away, then seize them and kill them wherever you find them; and take no friend nor helper from among them;

91. Except those who are connected with a people between whom and you there is a pact, or those who come to you, while their hearts shrink from fighting you or fighting their own people. And if Allāh had so pleased, He would have given them power over you, then they would have surely fought you. So, if they keep aloof from you and fight you not, and make you an offer of peace, then *remember that* Allāh has allowed you no way of aggression against them.

92. You will find others who desire to be secure from you and to be secure from their own people. Whenever they are made to revert to hostility, they fall headlong into it. Therefore, if they do not keep aloof from you nor offer you peace nor restrain their hands, then seize them and kill them, wherever you find them. Against these We have given you clear authority.

﴿مِنَ اللَّهِ حَدِيثًا﴾

فَمَا لَكُمْ فِي الْمُنَافِقِينَ فِتْنَةٍ وَاللَّهُ
أَرْكَسَهُمْ بِمَا كَسَبُوا ۖ أَتُرِيدُونَ أَن
تَهْدُوا مَنْ أَضَلَّ اللَّهُ ۚ وَمَنْ يُضِلِلِ اللَّهُ
فَلَنْ تَجِدَ لَهُ سَبِيلًا ﴿٨٩﴾

وَدُّوا لَوْ تُكْفُرُونَ كَمَا كَفَرُوا
فَتَكُونُونَ سَوَاءً ۖ فَلَا تَتَّخِذُوا
مِنْهُمْ أَوْلِيَاءَ حَتَّىٰ يُهَاجِرُوا فِي
سَبِيلِ اللَّهِ ۚ فَإِن تَوَلَّوْا فَخُذُوهُمْ
وَاقْتُلُوهُمْ حَيْثُ وَجَدْتُمُوهُمْ ۖ وَلَا
تَتَّخِذُوا مِنْهُمْ وَرِثَاءَ وَلَا نَصِيرًا ﴿٩٠﴾

إِلَّا الَّذِينَ يَصِلُونَ إِلَىٰ قَوْمٍ
بَيْنَكُمْ وَبَيْنَهُمْ مِّيثَاقٌ أَوْ
جَاءُوكُمْ حَصِرَتْ صُدُورُهُمْ أَن
يُقَاتِلُوكُمْ أَوْ يُقَاتِلُوا قَوْمَهُمْ ۚ وَلَوْ
شَاءَ اللَّهُ لَسَلَّطَهُمْ عَلَيْكُمْ فَلَقَاتِلُوكُمْ
فَإِن اعْتَزَلْتُمُوهُمْ فَلَمْ يُقَاتِلُوكُمْ وَ
آلَقُوا إِلَيْكُمْ السَّلَامَ ۚ فَمَا جَعَلَ اللَّهُ
لَكُمْ عَلَيْهِمْ سَبِيلًا ﴿٩١﴾

سَتَجِدُونَ آخَرِينَ يُرِيدُونَ أَن
يَأْمَنُواكُمْ وَيَأْمَنُوا قَوْمَهُمْ ۚ كُلَّمَا رُزِّقُوا
إِلَى الْمُنَافِقَةِ أَرَّكَسُوا فِيهَا ۚ فَإِن لَّمْ
يَعْتَزِلُوكُمْ وَيُلْقُوا إِلَيْكُمُ السَّلَامَ وَ
يَكْفُرُوا أَيْدِيَهُمْ فَخُذُوهُمْ وَاقْتُلُوهُمْ
حَيْثُ تَقِفْتُمُوهُمْ ۚ وَأُولَٰئِكَ جَعَلْنَا
لَكُمْ عَلَيْهِمْ سُلْطَانًا مُّبِينًا ﴿٩٢﴾

R. 13.

93. It does not become a believer to kill a believer unless it be by mistake. And he who kills a believer by mistake shall free a believing slave, and *pay* blood money to be handed over to his heirs, unless they remit it as charity. But if *the person slain* be of a people hostile to you, and be a believer, then *the offender* shall free a believing slave; and if he be of a people between whom and you is a pact, then *the offender shall pay* blood money to be handed over to his heirs, and free a believing slave. But whoso finds not *one*, then he shall fast for two consecutive months—a mercy from Allāh. And Allāh is All-Knowing, Wise.

94. And whoso kills a believer intentionally, his reward shall be Hell wherein he shall abide. And Allāh will be wroth with him and will curse him and will prepare for him a great punishment.

95. O ye who believe! when you go forth in the cause of Allāh, make proper investigation and say not to anyone who greets you with the greeting of peace, 'Thou art not a believer.' You seek the goods of this life, but with Allāh are good things in plenty. Such were you before this, but Allāh conferred His *special* favour on you; so do make proper investigation. Surely, Allāh is well aware of what you do.

96. Those of the believers who sit *still*, excepting the disabled ones, and those who strive in the cause of Allāh with their wealth and their persons, are not equal. Allāh has exalted in rank those who strive with their wealth and their persons above those who sit *still*. And to

وَمَا كَانَ لِمُؤْمِنٍ أَنْ يَقْتُلَ مُؤْمِنًا إِلَّا خَطَاً وَمَنْ قَتَلَ مُؤْمِنًا خَطَاً فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ وَدِيَّةٌ مُسَلَّمَةٌ إِلَى أَهْلِهِ إِلَّا أَنْ يَصَّدَّقُوا فَإِنْ كَانَ مِنْ قَوْمٍ عَدُوٍّ لَكُمْ وَهُوَ مُؤْمِنٌ فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ وَإِنْ كَانَ مِنْ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ فَدِيَّةٌ مُسَلَّمَةٌ إِلَى أَهْلِهِ وَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ قَمَنْ لَمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ تَوْبَةً مِنَ اللَّهِ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿٩٣﴾

وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَجَزَاءُ لَهُ جَهَنَّمُ خَالِدًا فِيهَا وَغَضِبَ اللَّهُ عَلَيْهِ وَلَعَنَهُ وَأَعَدَّ لَهُ عَذَابًا عَظِيمًا ﴿٩٤﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا ضَرَبْتُمْ فِي سَبِيلِ اللَّهِ فَتَبَيَّنُوا وَلَا تَقُولُوا لِمَنْ أَلْقَى إِلَيْكُمُ السَّلَامَ كَسَتْ مُؤْمِنًا تَبْتَغُونَ عَرَضَ الْحَيَاةِ الدُّنْيَا فَوَجَدَ اللَّهُ مَغَايِمَ كَثِيرَةً كَذَلِكَ كُنْتُمْ مِنْ قَبْلُ فَمَنَّ اللَّهُ عَلَيْكُمْ فَتَبَيَّنُوا إِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴿٩٥﴾

لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولِي الضَّرَرِ وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فَضَّلَ اللَّهُ الْمُجَاهِدِينَ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ عَلَى الْقَاعِدِينَ دَرَجَةً وَلَا وَاللَّهِ

*93. But whoso finds not *one*, then he shall fast for two consecutive months—a means of seeking forgiveness prescribed by Allāh. And Allāh is All-Knowing, Wise.

each Allāh has promised good. And Allāh has exalted those who strive above those who sit *still*, by a great reward,

97. *Namely, by degrees of excellence bestowed by Him, and by special forgiveness and mercy. And Allāh is Most Forgiving, Merciful.*

R. 14.

98. Verily, those whom the angels cause to die while they are wronging their own souls, they (the angels) will say *to them*: 'What were you after?' They will reply: 'We were treated as weak in the land.' They will say, 'Was not Allāh's earth vast enough for you to emigrate therein?' It is these whose abode shall be Hell, and an evil destination it is;

99. Except such weak ones among men, women and children, as are incapable of adopting any plan or of finding any way.

100. As to these, maybe Allāh will efface their sins; for Allāh is the Effacer of sins, *and is* Most Forgiving.

*101. And whoso emigrates from his country in the cause of Allāh will find in the earth an abundant place of refuge and plentifulness. And whoso goes forth from his home, emigrating in the cause of Allāh and His Messenger, and death overtakes him, his reward lies on Allāh, and Allāh is Most Forgiving, Merciful.

R. 15.

102. And when you journey in the land, it shall be no sin on you to shorten the Prayer, if you fear that those who disbelieve may give you trouble. Verily, the disbelievers are an open enemy to you.

الْحُسْنَىٰ ۖ وَفَضَّلَ اللَّهُ الْمُجَاهِدِينَ عَلَى
الْقَاعِدِينَ أَجْرًا عَظِيمًا ﴿٩٧﴾

دَرَجَاتٍ مِّنْهُ وَمَغْفِرَةً وَرَحْمَةً ۚ وَكَانَ
اللَّهُ غَفُورًا رَّحِيمًا ﴿٩٨﴾

إِنَّ الَّذِينَ تَوَفَّيْنَاهُمُ الْمَلَائِكَةُ ظَالِمِي
أَنفُسِهِمْ قَالُوا فِيمَ كُنْتُمْ قَالُوا كُنَّا
مُسْتَضْعَفِينَ فِي الْأَرْضِ قَالُوا أَلَمْ
تَكُنْ أَرْضُ اللَّهِ وَاسِعَةً فَتُهَاجِرُوا
فِيهَا قَالُوا لَكَ مَاؤُهُمْ جَهَنَّمُ ۖ وَ
سَاءَتْ مَصِيرًا ﴿٩٩﴾

إِلَّا الْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالِ
النِّسَاءِ وَالْوِلْدَانِ لَا يَسْتَطِيعُونَ
حِيلَةً وَلَا يَهْتَدُونَ سَبِيلًا ﴿١٠٠﴾

قَالُوا لَكَ عَسَىٰ اللَّهُ أَنْ يَغْفِرَ عَنْهُمْ ۚ
كَانَ اللَّهُ غَفُورًا رَّحِيمًا ﴿١٠١﴾

وَمَنْ يُّهَاجِرْ فِي سَبِيلِ اللَّهِ يَجِدْ
فِي الْأَرْضِ مُرْعًا كَثِيرًا وَاسِعَةً ۚ
وَمَنْ يَخْرُجْ مِنْ بَيْتِهِ مُهَاجِرًا إِلَى
اللَّهِ وَرَسُولِهِ ثُمَّ يُدْرِكْهُ الْمَوْتُ
فَقَدْ وَقَعَ أَجْرُهُ عَلَى اللَّهِ ۚ وَكَانَ اللَّهُ
غَفُورًا رَّحِيمًا ﴿١٠٢﴾

وَإِذَا ضَرَبْتُمْ فِي الْأَرْضِ فَلَيْسَ
عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ
الصَّلَاةِ إِنْ خِفْتُمْ أَنْ يَفْتِنَكُمُ الَّذِينَ
كَفَرُوا ۚ إِنَّ الْكَافِرِينَ كَانُوا لَكُمْ
عَدُوًّا مُّبِينًا ﴿١٠٣﴾

* 101. **Note:** The Arabic words '*fi sabillillāh*' (فِي سَبِيلِ اللَّهِ) mean for the sake of Allāh or in the cause of Allāh.

103. And when thou art among them, and ledest the Prayer for them, let a party of them stand with thee and let them take their arms. And when they have performed their prostrations, let them go to your rear, and let another party, who have not yet prayed, come forward and pray with thee; and let them take their means of defence and their arms. The disbelievers wish that you be neglectful of your arms and your baggage that they may fall upon you at once. And it shall be no sin on you, if you are in trouble on account of rain or if you are sick, that you lay aside your arms. But you should *always* take your means of defence. Surely, Allāh has prepared an humiliating punishment for the disbelievers.

وَإِذَا كُنْتَ فِيهِمْ فَأَقَمْتَ لَهُمُ
الصَّلَاةَ فَلْتَقُمْ طَائِفَةٌ مِنْهُمْ مَعَكَ
وَلْيَأْخُذُوا أَسْلِحَتَهُمْ فَإِذَا سَجَدُوا
فَلْيَكُونُوا مِنْ وَرَائِكُمْ وَلْتَأْتِ
طَائِفَةٌ أُخْرَى لَمْ يُصَلُّوا فَلْيُصَلُّوا
مَعَكَ وَلْيَأْخُذُوا حِذْرَهُمْ وَ
أَسْلِحَتَهُمْ ۚ وَذَ الَّذِينَ كَفَرُوا
لَوْ تَغْفُلُونَ عَنْ أَسْلِحَتِكُمْ وَأَمْتِعَتِكُمْ فَيَمِيلُونَ عَلَيْكُمْ مَيْلَةً
وَاجِدَةً وَلَا جُنَاحَ عَلَيْكُمْ إِنْ كَانَ
بِكُمْ آذٍ مِنْ مَطَرٍ أَوْ كُنْتُمْ مَرْضَى
أَنْ تَضَعُوا أَسْلِحَتَكُمْ ۚ وَخُذُوا
حِذْرَكُمْ إِنَّ اللَّهَ أَعَدَّ لِلْكَافِرِينَ
عَذَابًا أَلِيمًا ﴿١٠٣﴾

104. And when you have finished the Prayer, remember Allāh while standing, and sitting, and *lying* on your sides. And when you are secure from danger, then observe Prayer *in the prescribed form*; verily Prayer is enjoined on the believers to be performed at fixed hours.

فَإِذَا قَضَيْتُمُ الصَّلَاةَ فَادْكُرُوا اللَّهَ
قِيَامًا وَقُعُودًا وَعَلَى جُنُوبِكُمْ ۚ
فَإِذَا أَمَأْتُمْ فَأَقِيمُوا الصَّلَاةَ ۚ إِنَّ
الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا
مَوْقُوتًا ﴿١٠٤﴾

105. And slacken not in seeking these people. If you suffer, they too suffer even as you suffer. But you hope from Allāh what they hope not. And Allāh is All-Knowing, Wise.

وَلَا تَهِنُوا فِي ابْتِغَاءِ الْقَوْمِ ۚ إِنْ تَكُونُوا
تَأْلَمُونَ فَإِنَّهُمْ يَأْلَمُونَ كَمَا
تَأْلَمُونَ ۚ وَتَرْجُونَ مِنَ اللَّهِ مَا لَا
يَرْجُونَ ۚ وَكَانَ اللَّهُ عَلِيمًا
حَكِيمًا ﴿١٠٥﴾

R. 16.

106. We have surely sent down to thee the Book comprising the truth, that thou mayest judge between men by that which Allāh has taught thee.

إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ
لِتَحْكُمَ بَيْنَ النَّاسِ بِمَا أَرَاكَ
اللَّهُ ۚ وَلَا تَكُنْ لِلْخَائِبِينَ خَصِيمًا ﴿١٠٦﴾

107. And ask forgiveness of Allāh. Surely, Allāh is Most Forgiving,

وَأَسْتَغْفِرِ اللَّهَ ۚ إِنَّ اللَّهَ كَانَ غَفُورًا

* 104. verily Prayer is enjoined on the believers to be performed at prescribed times.

* 106. And do not plead the cause of those who betray the trust.

ء ' ق q غ gh ع ' ظ ز ط ت ض د 101 ص س ذ dh خ kh ح h ث th ا i u ا

(See details of transliteration on page 'p').

Merciful.

108. And plead not on behalf of those who are dishonest to themselves. Surely, Allāh loves not one who is perfidious *and* a great sinner.

109. They seek to hide from men, but they cannot hide from Allāh; and He is with them when they spend the night plotting about matters of which He does not approve. And Allāh encompasses what they do.

110. Behold! you are they who pleaded for them in the present life. But who will plead with Allāh for them on the Day of Resurrection, or who will be a guardian over them?

111. And whoso does evil or wrongs his soul, and then asks forgiveness of Allāh, will *surely* find Allāh Most Forgiving, Merciful.

112. And whoso commits a sin commits it only against his own soul. And Allāh is All-Knowing, Wise.

113. And whoso commits a fault or a sin, then imputes it to an innocent person, certainly bears *the burden of* a calumny and a manifest sin.

R. 17.

*114. And but for the grace of Allāh upon thee and His mercy, a party of them had resolved to bring about thy ruin. And they ruin none but themselves and they cannot harm thee at all. Allāh has sent down to thee the Book and Wisdom and has taught thee what thou knewest not, and great is Allāh's grace on thee.

*114. And but for the grace of Allāh upon **you** and His mercy, a party of them had resolved to **lead you astray but He frustrated their designs**. In fact they lead none but themselves astray and they cannot harm **you** at all.

رَّحِيمًا ۝۲۷

وَلَا تَجَادِلْ عَنِ الَّذِينَ يَخْتَانُونَ
أَنفُسَهُمْ إِنَّ اللَّهَ لَا يُحِبُّ مَن كَانَ
خَوًّا أَنَا أَثِيمًا ۝۲۸

يَسْتَخْفُونَ مِنَ النَّاسِ وَلَا
يَسْتَخْفُونَ مِنَ اللَّهِ وَهُوَ مَعَهُمْ رَادُّ
يُبَيِّتُونَ مَا لَا يَرْضَى مِنَ الْقَوْلِ ۝۲۹
كَانَ اللَّهُ بِمَا يَعْمَلُونَ مُحِيطًا ۝۳۰

هَآأَنْتُمْ هُوَ لَا جَادَلْتُمْ عَنْهُمْ فِي
الْحَيَاةِ الدُّنْيَا فَمَن يُجَادِلُ اللَّهَ
عَنْهُمْ يَوْمَ الْقِيَمَةِ أَم مَّن يَكُونُ
عَلَيْهِمْ وَكِيلًا ۝۳۱

وَمَن يَعْمَلْ سَوَاءً أَوْ يظْلِمْ نَفْسَهُ
ثُمَّ يَسْتَغْفِرِ اللَّهَ يَجِدِ اللَّهَ غَفُورًا
رَّحِيمًا ۝۳۲

وَمَن يَكْسِبْ إِثْمًا فَإِنَّمَا يَكْسِبُهُ
عَلَى نَفْسِهِ ۝ وَكَانَ اللَّهُ عَلِيمًا
حَكِيمًا ۝۳۳

وَمَن يَكْسِبْ خَطِيئَةً أَوْ إِثْمًا ثُمَّ
يَزِرْ بِهَا بَرِيئًا فَقَدْ اخْتَلَمَ
بُهْتَانًا وَلَا تَأْمُرُوا بِمَا ۝۳۴

وَلَوْ لَا فَضْلُ اللَّهِ عَلَيْكَ وَرَحْمَتُهُ
لَهَمَّتْ طَائِفَةٌ مِنْهُمْ أَن يُضِلُّوكَ ۝
وَمَا يُضِلُّونَ إِلَّا أَنفُسَهُمْ وََمَا
يُضُرُّونَكَ مِنْ شَيْءٍ ۝ وَأَنزَلَ اللَّهُ
عَلَيْكَ الْكِتَابَ وَالْحِكْمَةَ وَعَلَّمَكَ مَا
لَمْ تَكُن تَعْلَمُ ۝ وَكَانَ فَضْلُ اللَّهِ عَلَيْكَ
عَظِيمًا ۝۳۵

*115. There is no good in many of their conferences except *the conferences* of such as enjoin charity, or goodness, or the making of peace among men. And whoso does that, seeking the pleasure of Allāh, We shall soon bestow on him a great reward.

لَا خَيْرَ فِي كَثِيرٍ مِّنْ نَّجْوَاهُمْ إِلَّا مَنْ أَمَرَ
بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ لِصَلَاةٍ بَيْنَ
النَّاسِ ۚ وَمَن يَفْعَلْ ذَٰلِكَ ابْتِغَاءً
مَّرَضَاتِ اللّٰهِ فَسَوْفَ نُؤْتِيهِ أَجْرًا
عَظِيمًا ﴿١١٥﴾

116. And *as to* him who opposes the Messenger after guidance has become clear to him, and follows a way other than that of the believers, We shall let him pursue the way he is pursuing and shall cast him into Hell; and an evil destination it is.

وَمَن يُشَاقِقِ الرَّسُولَ مِنۢ بَعْدِ مَا
تَبَيَّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ
الْمُؤْمِنِينَ تُوَلِّهِ مَا تَوَلَّىٰ وَنُصْلِهِ
جَهَنَّمَ ۚ وَسَاءَ ثَٰبِتٌ مَّصِيرًا ﴿١١٦﴾

R. 18.

117. Allāh will not forgive that anything be associated with Him as partner, but He will forgive what is short of that to whomsoever He pleases. And whoso associates anything as partner with Allāh has indeed strayed far away.

لَا إِلَهَ إِلَّا اللَّهُ لَا يَغْفِرُ أَن يُشْرَكَ بِهِ
وَيَغْفِرُ مَا دُونَ ذَٰلِكَ لِمَن يَشَاءُ ۚ وَمَن
يُشْرِكْ بِاللّٰهِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا ﴿١١٧﴾

*118. They invoke beside Him none but lifeless objects; and they invoke none but Satan, the rebellious,

إِن يَدْعُونَ مِن دُونِهِ إِلَّا إِنثَاءً وَّإِن
يَدْعُونَ إِلَّا شَيْطَانًا مَّرِيدًا ﴿١١٨﴾

119. Whom Allāh has cursed. And he said, 'I will assuredly take a fixed portion from Thy servants;

لَعَنَهُ اللّٰهُ ۚ وَقَالَ لَا أَخَذْتُ مِن
عِبَادِكَ نَاصِبًا مَّفْرُوضًا ﴿١١٩﴾

120. 'And assuredly I will lead them astray and assuredly I will excite in them vain desires, and assuredly I will incite them and they will cut the ears of cattle; and assuredly I will incite them and they will alter Allāh's creation.' And he who takes Satan for a friend beside Allāh has certainly suffered a manifest loss.

وَلَا ضَلَّاهُمْ وَلَا مَزِينَهُمْ وَلَا مَرْتَبَهُمْ
فَلْيَبْتَغِكُنَّ إِنَ الْأَنْعَامِ وَلَا مَرْتَبَهُمْ
فَلْيَغَيِّرُنَّ خَلْقَ اللّٰهِ ۚ وَمَن يَتَّخِذِ
الشَّيْطٰنَ وَلِيًّا مِّن دُونِ اللّٰهِ فَقَدْ خَسِرَ
خُسْرًا نَّظِيرًا ﴿١٢٠﴾

*115. No good comes out of their secret consultations except when they decide to spend in the cause of the poor or to do works of public welfare or to effect reconciliation and reformation among people.

*118. They invoke besides Him none but false goddesses, while in truth they invoke none but Satan, the rebellious,

*120. and assuredly I will command them so that they will incise the ears of camels and other cattle and assuredly I will bid them and they will alter Allāh's creations.'

121. He holds out promises to them and raises vain desires in them, and Satan promises them nothing but vain things.

122. These are they whose abode shall be Hell and they shall find no way of escape from it.

123. But *as to* those who believe and do good works, We will admit them into Gardens, beneath which streams flow, abiding therein for ever. *It is* Allāh's unfailing promise; and who can be more truthful than Allāh in word?

124. It shall not be according to your desires, nor according to the desires of the People of the Book. Whoso does evil shall be rewarded for it; and he shall find for himself no friend or helper beside Allāh.

125. But whoso does good works, whether male or female, and is a believer, such shall enter Heaven, and shall not be wronged even *as much as* the little hollow in the back of a date-stone.

126. And who is better in faith than he who submits himself to Allāh, and he is a doer of good, and follows the religion of Abraham, the upright? And Allāh took Abraham for a special friend.

127. And to Allāh belongs all that is in the heavens and all that is in the earth; and Allāh encompasses all things.

R. 19.

128. And they seek of thee the decision *of the Law* with regard to women. Say, Allāh gives you His decision regarding them. And so does that which is recited to you in the Book concerning the orphan girls whom you give not what is prescribed for them and whom you

يَعِدُهُمْ وَيُمَنِّيهِمْ، وَمَا يَعِدُهُمُ
الشَّيْطَانُ إِلَّا غُرُورًا ﴿٢١﴾

أُولَٰئِكَ مَا أَوْهَمُ جَهَنَّمَ وَلَا يَجِدُونَ
عَنْهَا مَحْضًا ﴿٥٢﴾

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
سَنُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا
الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا وَعْدَ اللَّهِ
حَقًّا وَمَنْ أَصْدَقُ مِنَ اللَّهِ قِيلًا ﴿٣٣﴾

لَيْسَ بِأَمَانِيَّكُمْ وَلَا أَمَانِي أَهْلِ
الْكِتَابِ مَنْ يَعْمَلْ سُوءً يُجْزِيهِ وَ
لَا يَجِدْ لَهُ مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا
تَصِلُوا

وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ مِنْ ذَكَرٍ أَوْ
أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ يَدْخُلُونَ
الْجَنَّةَ وَلَا يُظْلَمُونَ نَقِيرًا ﴿٥٥﴾

وَمَنْ أَحْسَنُ دِينًا وَمَنْ أَسْلَمَ
وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ وَاتَّبَعَ مِلَّةَ
إِبْرَاهِيمَ حَنِيفًا وَاتَّخَذَ اللَّهُ إِبْرَاهِيمَ
خَلِيلًا ﴿٣٦﴾

وَاللَّهُ مَا فِي السَّمُوتِ وَمَا فِي الْأَرْضِ وَ
كَانَ اللَّهُ بِكُلِّ شَيْءٍ مُّحِيطًا ﴿٢٤﴾

وَيَسْتَفْتُونَكَ فِي النِّسَاءِ ۚ قُلِ اللَّهُ
يُفْتِيكُمْ فِيهِنَّ ۚ وَمَا يُثَلِّي عَلَيْكُمْ فِي
الْكِتَابِ فِي يَتِمَى النِّسَاءِ الَّتِي لَا
تُؤْتُونَهُنَّ مَّا كَتَبَ لَهُنَّ وَتَرْغَبُونَ
أَنْ تَنْكِحُوهُنَّ ۚ وَالْمُسْتَضْعَفِينَ

desire to marry, and *concerning* the weak among children. And *He enjoins you to observe equity towards the orphans*. And whatever good you do, surely Allāh knows it well.

129. And if a woman fear ill-treatment or indifference on the part of her husband, it shall be no sin on them that they be suitably reconciled to each other; and reconciliation is best. And people are prone to covetousness. If you do good and are righteous, surely Allāh is aware of what you do.

* 130. And you cannot keep perfect balance between wives, however much you may desire it. But incline not wholly *to one* so that you leave the other like a thing suspended. And if you amend and act righteously, surely Allāh is Most Forgiving, Merciful.

131. And if they separate, Allāh will make both independent out of His abundance; and Allāh is Bountiful, Wise.

132. And to Allāh belongs whatever is in the heavens and whatever is in the earth. And We have assuredly commanded those who were given the Book before you, and *commanded* you also, to fear Allāh. But if you disbelieve, then *remember that* to Allāh belongs whatever is in the heavens and whatever is in the earth, and Allāh is Self-Sufficient, Praiseworthy.

133. And to Allāh belongs whatever is in the heavens and whatever is in the earth, and sufficient is Allāh as a Guardian.

مِنَ الْوَلَدِ اِنْ تَقْوُ مُوَالِيَتُمُ
بِالْقِسْطِ وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَاِنَّ
اللَّهَ كَانَ بِهِ عَلِيمًا ﴿٣٠﴾

وَإِنْ امْرَأَةٌ خَافَتْ مِنْ بَعْلِهَا نُشُوزًا أَوْ
إِعْرَاضًا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يُصْلِحَا
بَيْنَهُمَا صُلْحًا وَالصُّلْحُ خَيْرٌ وَأِنْ
أَحْضَرْتِ الْأَنْفُسَ الشُّعْرَ وَإِنْ
تُحْسِنُوا وَاتَّقُوا فَإِنَّ اللَّهَ كَانَ بِمَا
تَعْمَلُونَ خَبِيرًا ﴿٣١﴾

وَلَنْ تَسْتَطِيعُوا أَنْ تَعْدِلُوا بَيْنَ النِّسَاءِ
وَلَوْ حَرَصْتُمْ فَلَا تَمِيلُوا كُلَّ الْمِيلِ
فَتَذَرُوهُنَّ كَالْمُعَلَّقَاتِ وَإِنْ تَصْلِحُوا
وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ عَفُورًا رَحِيمًا ﴿٣٢﴾

وَإِنْ يَتَفَرَّقَا يُغْنِ اللَّهُ كُلًّا مِنْ
سَعَتِهِ وَكَانَ اللَّهُ وَاسِعًا حَكِيمًا ﴿٣٣﴾

وَلِلَّهِ مَا فِي السَّمُوتِ وَمَا فِي الْأَرْضِ وَ
لَقَدْ وَصَّيْنَا الَّذِينَ أُوتُوا الْكِتَابَ مِنْ
قَبْلِكُمْ وَإِيَّاكُمْ أَنْ اتَّقُوا اللَّهَ وَإِنْ
تَكْفُرُوا فَإِنَّ لِلَّهِ مَا فِي السَّمُوتِ وَمَا
فِي الْأَرْضِ وَكَانَ اللَّهُ غَنِيًّا حَمِيدًا ﴿٣٤﴾

وَلِلَّهِ مَا فِي السَّمُوتِ وَمَا فِي الْأَرْضِ وَ
كَفَى بِاللَّهِ وَكِيلًا ﴿٣٥﴾

* 130. And you cannot keep perfect balance between wives, **despite your best intentions**, so **incline not entirely to one** lest the other should be left suspended, unattended and uncared for.

134. If He please, He can take you away, O people, and bring others *in your stead*; and Allāh has full power to do that.

135. Whoso desires the reward of this world, then *let him remember that* with Allāh is the reward of this world and of the next; and Allāh is All-Hearing, All-Seeing.

R. 20.

*136. O ye who believe! be strict in observing justice, *and be witnesses* for Allāh, even though it be against yourselves or *against* parents and kindred. Whether he be rich or poor, Allāh is more regardful of them both *than you are*. Therefore follow not low desires so that you may *be able* to act equitably. And if you conceal *the truth* or evade it, then *remember that* Allāh is well aware of what you do.

137. O ye who believe! believe in Allāh and His Messenger, and in the Book which He has revealed to His Messenger, and the Book which He revealed before *it*. And whoso disbelieves in Allāh and His angels, and His Books, and His Messengers, and the Last Day, has surely strayed far away.

138. Those who believe, then disbelieve, then *again* believe, then disbelieve, *and* then increase in disbelief, Allāh will never forgive them nor will He guide them to the way.

139. Give to the hypocrites the tidings that for them is a grievous punishment,

140. Those who take disbelievers for friends rather than believers. Do they seek honour at their hands?

إِنْ يَشَاءِ يُهَيِّئْ لَهُمُ النَّاسَ وَيَأْتِ
بِآخَرِينَ، وَكَانَ اللَّهُ عَلَى ذَلِكَ قَدِيرًا ﴿٣٣﴾

مَنْ كَانَ يُرِيدُ ثَوَابَ الدُّنْيَا فَعِنْدَ اللَّهِ
ثَوَابُ الدُّنْيَا وَالْآخِرَةِ، وَكَانَ اللَّهُ
سَمِيعًا بَصِيرًا ﴿٣٤﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا
قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَى
أَنْفُسِكُمْ أَوِ الْوَالِدِينَ وَالْأَقْرَبِينَ، إِنْ
يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللَّهُ أُولَى بِهِمَا
فَلَا تَتَّبِعُوا الْهَوَى أَنْ تَعْدِلُوا، وَإِنْ
تَلَوْا أَوْ نَعَضُوا فَقَانَ اللَّهُ كَانَ بِمَا
تَعْمَلُونَ خَبِيرًا ﴿٣٥﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا آمِنُوا بِاللَّهِ وَ
رَسُولِهِ وَالْكِتَابِ الَّذِي نَزَّلَ عَلَى
رَسُولِهِ وَالْكِتَابِ الَّذِي أَنْزَلَ مِنْ
قَبْلُ، وَمَنْ يَكْفُرْ بِاللَّهِ وَمَلَائِكَتِهِ وَ
كُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ فَقَدْ
ضَلَّ ضَلَالًا بَعِيدًا ﴿٣٦﴾

إِنَّ الَّذِينَ آمَنُوا ثُمَّ كَفَرُوا ثُمَّ
آمَنُوا ثُمَّ كَفَرُوا ثُمَّ أَذَادُوا كُفْرًا
يَكُنِ اللَّهُ لِيَغْفِرَ لَهُمْ وَلَا يَهْدِيَهُمْ
سَبِيلًا ﴿٣٧﴾

بَشِيرِ الْمُنَافِقِينَ، إِنَّ لَهُمْ عَذَابًا
أَلِيمًا ﴿٣٨﴾

وَالَّذِينَ يَتَّخِذُونَ الْكَافِرِينَ أَوْلِيَاءَ
مِنْ دُونِ الْمُؤْمِنِينَ أَلَيْسَ

*136. O ye who believe! be strict in observing justice, **being witnesses for the sake of Allāh**, even though it be against yourselves or *against* parents and kindred.

Then let them remember that all honour belongs to Allāh.

141. And He has already revealed to you in the Book that, when you hear the Signs of Allāh being denied and mocked at, sit not with them until they engage in a talk other than that; for in that case you would be like them. Surely, Allāh will assemble the hypocrites and the disbelievers in Hell, all together;

142. Those who wait for news concerning you. If you have a victory from Allāh, they say, 'Were we not with you?' And if the disbelievers have a share of it, they say to them, 'Did we not get the better of you, and protect you against the believers?' Allāh will judge between you on the Day of Resurrection; and Allāh will not grant the disbelievers a way to prevail against the believers.

R. 21.

* 143. The hypocrites seek to deceive Allāh, but He will punish them for their deception. And when they stand up for Prayer, they stand lazily and to be seen of men, and they remember Allāh but little,

144. Wavering between *this* and that, *belonging* neither to these nor to those. And he whom Allāh causes to perish, for him thou shalt not find a way.

145. O ye who believe! take not disbelievers for friends, in preference to believers. Do you mean to give Allāh a manifest proof against yourselves?

146. The hypocrites shall surely be in the lowest depth of the Fire; and thou shalt find no helper for them,

* 143. The hypocrites seek to deceive Allāh, but He will cause them to be deceived themselves.

عِنْدَهُمُ الْعِزَّةُ فَإِنَّ الْعِزَّةَ لِلَّهِ جَمِيعًا ﴿٣١﴾

وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتَابِ أَنْ إِذَا سَمِعْتُمْ آيَاتَ اللَّهِ يُكْفَرُ بِهَا وَ يُسْتَهْزَأُ بِهَا فَلَا تَقْعُدُوا مَعَهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ وَإِنْ كُنْتُمْ إِذًا تَشْلُهُمْ وَإِنَّ اللَّهَ جَامِعُ الْمُنَافِقِينَ وَالْكَافِرِينَ فِي جَهَنَّمَ جَمِيعًا ﴿٣٢﴾

يَا الَّذِينَ يَتَرَبَّصُونَ بِكُمْ فَإِنْ كَانَ لَكُمْ فِتْنَةٌ مِنَ اللَّهِ قَالُوا أَلَمْ نَكُنْ مَعَكُمْ ۖ وَإِنْ كَانَ لِلْكَافِرِينَ نَصِيبٌ قَالُوا أَلَمْ نَسْتَحْذَوْكُمْ عَلَىٰكُمْ وَنَمْنَعَكُمْ مِنَ الْمُؤْمِنِينَ ۖ قَالَ اللَّهُ يَخُفُّكُمْ بَيْنَكُمْ يَوْمَ الْقِيَمَةِ ۖ وَلَنْ يَجْعَلَ اللَّهُ لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ سَبِيلًا ﴿٣٣﴾

إِنَّ الْمُنَافِقِينَ يُخَدِّعُونَ اللَّهَ وَهُوَ خَادِعُهُمْ وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كُسَالَىٰ يُرَاءُونَ النَّاسَ وَلَا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا ﴿٣٤﴾

مَذْبُذِبِينَ بَيْنَ ذَلِكَ لَا إِلَىٰ هَؤُلَاءِ وَلَا إِلَىٰ هَؤُلَاءِ ۚ وَمَنْ يُضْلِلِ اللَّهُ فَلَنْ تَجِدَ لَهُ سَبِيلًا ﴿٣٥﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ ۚ أَتُرِيدُونَ أَنْ تَجْعَلُوا لِلَّهِ عَلَيْكُمْ سُلْطَانًا مُبِينًا ﴿٣٦﴾

إِنَّ الْمُنَافِقِينَ فِي الدَّرَجِ الْأَسْفَلِ مِنَ النَّارِ وَلَنْ تَجِدَ لَهُمْ نَصِيرًا ﴿٣٧﴾

147. Except those who repent and amend and hold fast to Allāh and are sincere in their obedience to Allāh. These are among the believers. And Allāh will soon bestow a great reward upon the believers.

148. Why should Allāh punish you, if you are thankful and *if* you believe? And Allāh is Appreciating, All-Knowing.

Part 6 149. Allāh likes not the uttering of unseemly speech in public, except *on the part of* one who is *being* wronged. Verily, Allāh is All-Hearing, All-Knowing.

150. Whether you make public a good deed or conceal it, or pardon an evil, Allāh is certainly the Effacer of sins, *and is* All-Powerful.

151. Surely, those who disbelieve in Allāh and His Messengers and desire to make a distinction between Allāh and His Messengers, and say, 'We believe in some and disbelieve in others,' and desire to take a way in between,

152. These indeed are veritable disbelievers, and We have prepared for the disbelievers an humiliating punishment.

153. And *as for* those who believe in Allāh and *in all of* His Messengers and make no distinction between any of them, these are they whom He will soon give their rewards. And Allāh is Most Forgiving, Merciful.

R. 22.

154. The People of the Book ask thee to cause a Book to descend on them from heaven. They asked Moses a greater thing than this: they said, 'Show us Allāh openly.' Then a destructive punishment overtook them because of their transgression.

إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَاعْتَصَمُوا
بِاللَّهِ وَأَخْلَصُوا إِلَيْهِمْ يَتَوَقَّعُونَ لَكَ
مَعَ الْمُؤْمِنِينَ ۖ وَسَوْفَ يُؤْتِي اللَّهُ
الْمُؤْمِنِينَ أَجْرًا عَظِيمًا ﴿٣٧﴾

مَا يَفْعَلُ اللَّهُ بِعَذَابِكُمْ إِن شَكَرْتُمْ وَ
أَمِنْتُمْ ۚ وَكَانَ اللَّهُ شَاحِرًا عَلِيمًا ﴿٣٨﴾

لَا يُحِبُّ اللَّهُ الْجَهْرَ بِالسُّوءِ مِنَ
الْقَوْلِ ۖ إِلَّا مَنْ ظَلَمَ ۚ وَكَانَ اللَّهُ
سَمِيعًا عَلِيمًا ﴿٣٩﴾

إِن تَبْدُوا خَيْرًا أَوْ تُخْفُوا أَوْ تَعْفُوا
عَنْ سُوءٍ فَإِنَّ اللَّهَ كَانَ عَفْوًا قَدِيرًا ﴿٤٠﴾

إِنَّ الَّذِينَ يَكْفُرُونَ بِاللَّهِ وَرُسُلِهِ
يُرِيدُونَ أَن يُفَرِّقُوا بَيْنَ اللَّهِ
وَرُسُلِهِ وَيَقُولُونَ نُؤْمِنُ بِبَعْضٍ
وَنَكْفُرُ بِبَعْضٍ ۚ وَيُرِيدُونَ أَن يَتَّخِذُوا
بَيْنَ ذَلِكَ سَبِيلًا ﴿٤١﴾

أُولَٰئِكَ هُمُ الْكَافِرُونَ حَقًّا ۚ وَاعْتَدْنَا
لِلكُفْرِينَ عَذَابًا مُّهِينًا ﴿٤٢﴾

وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ وَلَمْ
يُفَرِّقُوا بَيْنَ أَحَدٍ مِنْهُمْ أُولَٰئِكَ
سَوْفَ يُؤْتِيهِمْ أَجُورَهُمْ ۚ وَكَانَ اللَّهُ
عَفُورًا رَّحِيمًا ﴿٤٣﴾

يَسْأَلُكَ أَهْلُ الْكِتَابِ أَن تُنَزِّلَ عَلَيْهِمْ
كِتَابًا مِّنَ السَّمَاءِ فَقَدْ سَأَلُوا مُوسَى
أَكْبَرَ مِنْ ذَلِكَ فَقَالُوا أَرِنَا اللَّهَ جَهْرَةً
فَأَخَذَتْهُمُ الضُّعْفَةُ بِظُلْمِهِمْ ثُمَّ
اتَّخَذُوا الْعِجْلَ مِن بَعْدِ مَا جَاءَهُمْ

Then they took the calf *for worship* after clear Signs had come to them, *but We pardoned *even* that. And We gave Moses manifest authority.

155. And We raised high above them the Mount while making a covenant with them, and We said to them, 'Enter the gate submissively,' and We said to them, 'Transgress not in *the matter of* the Sabbath.' And We took from them a firm covenant.

156. Then, because of their breaking of their covenant, and their denial of the Signs of Allāh, and their seeking to kill the Prophets unjustly, and their saying: 'Our hearts are wrapped in covers,'—nay, but Allāh has sealed them because of their disbelief, so they believe not but little—

157. And because of their disbelief and their uttering against Mary a grievous calumny,

* 158. And their saying, 'We did kill the Messiah, Jesus, son of Mary, the Messenger of Allāh;' whereas they slew him not, nor crucified† him, but he was made to appear to them like *one crucified*; and those who differ therein are certainly in *a state of* doubt about it; they have no *definite* knowledge thereof, but only follow a conjecture; and they did not convert this *conjecture* into a certainty;

* 154. And We gave Moses **clear overwhelming argument**.

* 158. **Note:** The emphasis is upon their failure to murder Jesus by any means. The reader is reminded that the very beginning of the verse refers to the Jewish boast that they had succeeded in murdering Jesus.

This Jewish claim is firmly rejected by the Holy Qur'ān. That is why by the end of the verse, the conclusive declaration is that whatever may have happened they certainly failed to kill him. This implies that it is not the act of crucifixion which is denied. What is denied is death by crucifixion.

"*Walākin shubbiha lahum*" (وَلَوْ أَنَّ شَيْئَهُمْ) : the word '*shubbiha*' (شُبِّهَ) in the text must be carefully studied. The context of the preceding text would not permit the implied reference to any other than Jesus or alternatively it could refer to the incident in general. In

† i.e. killed him by crucifixion.

ء ' ق q غ gh ع | ظ z ط t ض d ص s ذ dh خ kh ح h ث th ا i u | 109

(See details of transliteration on page 'p').

الْبَيِّنَاتُ فَعَفَوْنَا عَنْ ذَلِكَ ۖ وَآتَيْنَا
مُوسَىٰ سُلْطَانًا مُّبِينًا ﴿١٥٤﴾

وَرَفَعْنَا فَوْقَهُمُ الطُّورَ بِمِيثَاقِهِمْ
وَقُلْنَا لَهُمْ ادْخُلُوا الْبَابَ سُجَّدًا
وَقُلْنَا لَهُمْ لَا تَعْدُوا فِي السَّبْتِ
وَآخُذُوا مِنْهُم مِّيثَاقًا عَلِيمًا ﴿١٥٥﴾

فَبِمَا نَقْضِهِمْ مِيثَاقَهُمْ وَكَفْرِهِمْ
بِآيَاتِ اللَّهِ وَقَتْلِهِمُ الْأَنْبِيَاءَ بِغَيْرِ
حَقٍّ وَقَوْلِهِمْ قُلُوبُنَا غُلْفٌ ۚ بَلْ طَبَعَ
اللَّهُ عَلَيْهِمْ كُفْرَهُمْ فَلَا يُؤْمِنُونَ إِلَّا
قَلِيلًا ﴿١٥٦﴾

وَيَكْفُرُ بِهِمْ ۚ وَقَوْلِهِمْ عَلَىٰ مَرْيَمَ
بُهْتَانًا عَظِيمًا ﴿١٥٧﴾

وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى
ابْنَ مَرْيَمَ رَسُولَ اللَّهِ وَمَا قَتَلُوهُ
وَمَا صَلَبُوهُ ۚ وَلَكِنْ شُبِّهَ لَهُمْ ۚ وَإِنَّ
الَّذِينَ اخْتَلَفُوا فِيهِ لَفِي شَكٍّ مِنْهُ ۚ
مَا لَهُمْ بِهِ مِنْ عِلْمٍ إِلَّا اتِّبَاعَ الظَّنِّ ۚ
وَمَا قَتَلُوهُ يَقِينًا ﴿١٥٨﴾

* 159. On the contrary, Allāh exalted him to Himself. And Allāh is Mighty, Wise.

بَلِّغْنَاكَ اللَّهُ إِلَهِهِ، وَكَانَ اللَّهُ عَزِيزًا
حَكِيمًا ﴿١٥٩﴾

conformity with the rules of grammar the implied pronoun in the word 'shubbiha' (شُبِّهَ) can refer to none other than Jesus Christ himself. This means that it was he who was obscured and made to appear to them similar to someone else. Hence as Jesus was hung upon the cross he hung in the likeness of someone else. Evidently the denial is not that of crucifixion or apparent death thereupon but the denial is death by crucifixion. There certainly was great confusion as to what actually had happened. So the verse continues to build the scenario of the confusion and doubt. All else is nothing but conjecture. That is the final conclusion.

If the word 'shubbiha' refers to the incident as such, this would point to the divergent claims of the two disputing parties as to what had happened. Neither of the parties were certain of the validity of their claims. For instance the Christian belief of Jesus' death by crucifixion and later resurrection was not based on any tangible grounds but was merely conjectural. Likewise the Jewish claim of Jesus' death upon the cross was no less conjectural. Hence their appeal to Pilate for the possession of Jesus' body. In fact they clearly expressed their doubts regarding the entire episode of his so-called death and warned Pilate that in the likelihood of his survival he might reappear in public claiming that he had risen from the dead. (Matthew 27:63-64)

It is to this that the last part of the verse under study refers, when it says 'wa innalladhina' (وَإِنَّ الَّذِينَ) Certainly those who differ about it (or about him as to what actually befell him) were themselves in doubt.

* 159. Note: 'Bal rafa' ahullāhu ilaihi' (بَلِّغْنَاكَ اللَّهُ إِلَهِهِ): the majority of orthodox Muslims infer from this part of the verse that the connotation of 'Bal' refers to the act of crucifixion i.e., instead of letting him die upon the cross, God rescued him by raising him bodily to somewhere in the heavens. As such he should be living somewhere in space in the same corporal form that he possessed prior to the attempt of his crucifixion. This interpretation raises many difficult questions, mainly:

(a) If Jesus was not crucified at all, is the entire history of crucifixion emphatically denied and the whole episode just a fiction or delusion suffered by the Jews, the Christians and the Romans alike?

(b) Where in the verse is the claim that Jesus was raised bodily to heavens? All that is mentioned simply is that Allāh exalted him to Himself.

As to the first question the orthodox build a fantastic scenario according to which the fact of crucifixion itself is not denied but it is claimed that the person who was crucified was not Jesus but someone else who was given the likeness of Jesus by some angels at the command of God. Hence the doubts and conjectures were about the identity of the person who was crucified. Evidently this explanation creates only more problems than it solves. Moreover, the entire tale is absolutely without foundation. No scriptural evidence or evidence based on the traditions of the Holy Prophet (may peace and blessings of Allāh be on him) is ever presented to support this bizarre claim which simply adds more conjectural confusion.

It is as if this explanation of the verse dawned only upon the medieval scholars while the Messenger of God, peace be upon him, remained himself completely unaware of it.

As to the second question the weakness of the claim is apparent from the wording of the Holy Qur'ān. The word 'rafa'a' (رَفَعَ) means elevated. Whenever Allāh elevates a person the elevation always refers to the status of the person, never to his body. In fact it is impossible to translate this verse in any way other than the said meaning i.e., the elevation of spiritual station.

The verse declares that Allāh elevated Jesus to Himself. Evidently no point in space of Heaven is mentioned to which Allāh raised him. He raised him to Himself while He was present there where Jesus was. No place in Heaven or earth is empty of Allāh's presence. So when someone is said to be raised to Him, a bodily movement is impossible and inconceivable. According to Ahmadiyya understanding of this verse, the connotation of 'on the contrary' refers to the Jewish claim of the accursed death of Jesus. Obviously the opposite of curse is nearness to God.

* 160. And there is none among the People of the Book but will believe in it before his death; and on the Day of Resurrection, he (Jesus) shall be a witness against them—

وَأَنْ مِنْ أَهْلِ الْكِتَابِ إِلَّا لَيُؤْمِنَنَّ بِهِ
قَبْلَ مَوْتِهِ ۖ وَيَوْمَ الْقِيَمَةِ يَكُونُ
عَلَيْهِمْ شَهِيدًا ﴿١٦٠﴾

161. So, because of the transgression of the Jews, We forbade them pure things which had been allowed to them, and *also* because of their hindering many *men* from Allah's way,

فَيُظْلَمُ مِنْ الَّذِينَ هَادُوا حَرَّمْنَا
عَلَيْهِمْ طَيِّبَاتٍ أُجِلَّتْ لَهُمْ وَبِصَدِّهِمْ
عَنْ سَبِيلِ اللَّهِ كَثِيرًا ﴿١٦١﴾

162. And *because of* their taking interest, although they had been forbidden it, and *because of* their devouring people's wealth wrongfully. And We have prepared for those of them who disbelieve a painful punishment.

وَأَخَذْنَاهُمُ الرِّبَا وَقَدْ نُهُوا عَنْهُ
وَآكَلْنَاهُمْ أَمْوَالَ النَّاسِ بِالْبَاطِلِ ۚ وَ
أَعْتَدْنَا لِلْكَافِرِينَ مِنْهُمْ عَذَابًا
أَلِيمًا ﴿١٦٢﴾

163. But those among them who are firmly grounded in knowledge, and the believers, believe in what has

لَكِنِ الرَّاسِخُونَ فِي الْعِلْمِ مِنْهُمْ
وَالْمُؤْمِنُونَ يُؤْمِنُونَ بِمَا أُنْزِلَ إِلَيْكَ

* 160. **Note:** This verse has been the subject of controversy regarding its real import. Some scholars believe that it refers to a remote future in relation to the time of crucifixion indicating that all Jews without exception will one day have faith in Jesus Christ and accept him as a true Prophet of God. They claim that it is also mentioned in this verse that this miracle would take place in the lifetime of Jesus Christ. This they infer from the words '*qabla mawtihi*' (قَبْلَ مَوْتِهِ) which means before his death.

As the Jews have not yet accepted him, therefore, according to such scholars Jesus must be still alive.

Another commonly held view is that the expression 'before his death' refers to every member of the Jewish faith of the time of Jesus Christ. In this case this would mean that every Jew would believe in Jesus Christ before his death—a claim which can only be verified by God.

Unfortunately many problems and difficulties stand in the way of accepting these propositions *in toto*.

We propose a completely different and new solution to the problem. The verse under study is translated as "There is no *one* among the people of the Book but will certainly believe in him before his death."

The word in italics *i.e.*, 'one' is not literally mentioned in the verse but is only implied. If it were mentioned the verse would mean as follows:

وَأَنْ أَحَدًا مِنْ أَهْلِ الْكِتَابِ 'wa in aḥadimmin ahlilkitābi'

The word in bold letters is the implied word. We suggest that instead of '*Aḥad*' being implied we should consider the word '*farīq*' (فَرِيقٌ) as the implied word. In that case the translation would be: "There is no sect or group from among the People of the Book but will have faith in him (Jesus Christ) before his death."

This requires that Jesus must have migrated to the lands occupied by the lost tribes of Israel and in doing so he fulfilled his mission of delivering his message to all the twelve flocks of the house of Israel. This view is further powerfully supported by a prophecy of Jesus Christ wherein he claimed that he would go in search of the lost sheep of the house of Israel. (Matthew 15:24)

been sent down to thee and what was sent down before thee, and *especially* those who observe Prayer and those who pay the Zakāt and those who believe in Allāh and the Last Day. To these will We surely give a great reward.

R. 23.

164. Surely, We have sent revelation to thee, as We sent revelation to Noah and the Prophets after him; and We sent revelation to Abraham and Ishmael and Isaac and Jacob and *his* children and *to* Jesus and Job and Jonah and Aaron and Solomon, *and We gave David a Book.

165. And *We sent some* Messengers whom We have already mentioned to thee and *some* Messengers whom We have not mentioned to thee—and *Allāh spoke to Moses particularly—

166. Messengers, bearers of glad tidings and warners, so that people may have no plea against Allāh after *the coming of* the Messengers. And Allāh is Mighty, Wise.

167. But Allāh bears witness by means of *the revelation* which He has sent down to thee that He has sent it down *pregnant* with His knowledge; and the angels *also* bear witness; and sufficient is Allāh as a Witness.

168. Those who disbelieve and hinder *others* from the way of Allāh, have certainly strayed far away.

169. Surely, those who have disbelieved and have acted unjustly, Allāh is not going to forgive them, nor will He show them any way,

* 164. and to David We gave 'Zabūr'.

Note: 'Zabūra' (زَبُورٌ) refers to the Psalms.

* 165. Note: According to Arabic grammar when the root of a word is repeated as 'taklīmā' (تَكْلِيمًا) is repeated in this verse, it is done with an intention to indicate intensity or repetition or high quality or to clarify an ambiguity. All these connotations can be applicable simultaneously.

وَمَا أُنْزِلَ مِنْ قَبْلِكَ وَ الْمُقِيمِينَ
الصَّلَاةَ وَ الْمُؤْتُونَ الزَّكَاةَ وَ الْمُؤْمِنُونَ
بِاللَّهِ وَ الْيَوْمِ الْآخِرِ أُولَئِكَ
نَجْ سَنُؤْتِيهِمْ أَجْرًا عَظِيمًا ﴿١٦٤﴾

إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى
نُوحٍ وَ النَّبِيِّينَ مِنْ بَعْدِهِ ۚ وَ أَوْحَيْنَا
إِلَى إِبْرَاهِيمَ وَ إِسْمَاعِيلَ وَ إِسْحَاقَ وَ
يَعْقُوبَ وَ آلَ سَبَاطٍ وَ عِيسَى وَ أَيُّوبَ وَ
يُوحَنَّا وَ هَارُونَ وَ سُلَيْمَانَ ۚ وَ آتَيْنَا
دَاوُدَ زَبُورًا ﴿١٦٥﴾

وَدُّسَلَّا قَدْ قَصَصْنَاهُمْ عَلَيْكَ مِنْ
قَبْلُ وَ دُّسَلَّا لَمْ نَقْصُصْهُمْ عَلَيْكَ
وَ كَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا ﴿١٦٥﴾

رُّسَلًا مُبَشِّرِينَ وَ مُنْذِرِينَ لِقَلَّا
يَكُونُ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ
الرُّسُلِ ۚ وَ كَانَ اللَّهُ عَزِيزًا حَكِيمًا ﴿١٦٦﴾

لَكِنِ اللَّهُ يَشْهَدُ بِمَا أَنْزَلَ إِلَيْكَ
أَنْزَلَهُ بِعِلْمِهِ ۚ وَ الْمَلَائِكَةُ
يَشْهَدُونَ ۚ وَ كَفَى بِاللَّهِ شَهِيدًا ﴿١٦٧﴾

إِنَّ الَّذِينَ كَفَرُوا وَ اصَّدُّوا عَنْ سَبِيلِ
اللَّهِ قَدْ ضَلُّوا ضَلَالًا بَعِيدًا ﴿١٦٨﴾

إِنَّ الَّذِينَ كَفَرُوا وَ ظَلَمُوا لَمْ يَكُنِ
اللَّهُ لِيَغْفِرَ لَهُمْ وَ لَا لِيَهْدِيَهُمْ
طَرِيقًا ﴿١٦٩﴾

170. Except the way of Hell, wherein they shall abide for a long, long period. And that is easy for Allāh.

171. O mankind, the Messenger has indeed come to you with Truth from your Lord; believe therefore, *it will be better for you*. But if you disbelieve, verily, to Allāh belongs whatever is in the heavens and in the earth. And Allāh is All-Knowing, Wise.

172. O People of the Book, exceed not the limits in your religion, and say not of Allāh anything but the truth. Verily, the Messiah, Jesus, son of Mary, was only a Messenger of Allāh and *a fulfilment of His word* which He sent down to Mary, and a mercy from Him. So believe in Allāh and His Messengers, and say not '*They are three.*' Desist, *it will be better for you*. Verily, Allāh is the only One God. Far is it from His Holiness that He should have a son. To Him belongs whatever is in the heavens and whatever is in the earth. And sufficient is Allāh as a Guardian.

R. 24.

173. Surely, the Messiah will never disdain to be a servant of Allāh, nor will the angels near *unto God*; and whoso disdains to worship Him and feels proud, He will gather them all to Himself.

174. Then as for those who believed and did good works, He will give them their rewards in full and will give them more out of His bounty; but as for those who disdained and were proud, He will punish them with a painful punishment. And they shall find for themselves beside Allāh no friend nor helper.

لَا طَرِيقَ جَهَنَّمَ خَالِدِينَ فِيهَا
أَبَدًا وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا ﴿١٧٠﴾

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ الرَّسُولُ
بِالْحَقِّ مِنْ رَبِّكُمْ فَأَمِنُوا خَيْرًا لَكُمْ
وَإِنْ تَكْفُرُوا فَإِنَّ لِلَّهِ مَا فِي
السَّمُوتِ وَالْأَرْضِ وَكَانَ اللَّهُ
عَلِيمًا حَكِيمًا ﴿١٧١﴾

يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ وَلَا
تَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ إِنَّمَا
الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ رَسُولُ
اللَّهِ وَكَلَّمْنَاهُ آتَيْنَاهُ إِلَهًا مَرْيَمَ وَرَدُّوا
عَنْهُ فَأَمِنُوا بِاللَّهِ وَرُسُلِهِمْ وَلَا
تَقُولُوا ثَلَاثَةً إِنْتَهُوا خَيْرًا لَكُمْ
إِنَّمَا اللَّهُ إِلَهُ وَاحِدٌ سُبْحَنَهُ أَنْ
يَكُونَ لَهُ وَلَدٌ وَمَا فِي السَّمُوتِ
وَمَا فِي الْأَرْضِ وَكَفَى بِاللَّهِ وَكِيلًا ﴿١٧٢﴾

لَنْ يَسْتَنْكِفَ الْمَسِيحُ أَنْ يَكُونَ
عَبْدَ اللَّهِ وَلَا الْمَلَائِكَةُ الْمُقَرَّبُونَ
وَمَنْ يَسْتَنْكِفْ عَنْ عِبَادَتِهِ
يَسْخَرْهُ فَنُحْشِرْهُمْ إِلَيْهِ
جَمِيعًا ﴿١٧٣﴾

فَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
فَيُؤْتِيهِمْ أَجُورَهُمْ وَيَزِيدُهُمْ مِنْ
فَضْلِهِ وَأَمَّا الَّذِينَ اسْتَنْكَفُوا
اسْتَكَبَرُوا فَيُعَذِّبُهُمْ عَذَابًا أَلِيمًا
وَلَا يَجِدُونَ لَهُمْ مِنْ دُونِ اللَّهِ وَلِيًّا
وَلَا نَصِيرًا ﴿١٧٤﴾

175. O ye people, a manifest proof has indeed come to you from your Lord, and We have sent down to you a clear light.

176. So, as for those who believe in Allāh and hold fast to Him, He will surely admit them to His mercy and grace and will guide them on a straight path *leading* to Himself.

177. They ask thee for instructions. Say, Allāh gives you *His* instructions concerning 'Kalālah': If a man dies leaving no child and he has a sister, then she shall have half of what he leaves; and he shall inherit her if she has no child. But if there be two sisters, then they shall have two-thirds of what he leaves. And if *the heirs* be brethren—both men and women—then the male shall have as much as the portion of two females. Allāh explains *this* to you lest you go astray, and Allāh knows all things well.

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ بُرْهَانٌ
مِّن رَّبِّكُمْ وَأَنزَلْنَا إِلَيْكُمْ نُورًا مُّبِينًا ﴿١٧٥﴾

فَأَمَّا الَّذِينَ آمَنُوا بِاللَّهِ وَاعْتَصَمُوا بِهِ
فَسَيُدْخِلُهُمْ فِي رَحْمَةٍ مِّنْهُ وَفَضْلٍ
وَيَهْدِيهِمْ إِلَى صِرَاطٍ
مُّسْتَقِيمٍ ﴿١٧٦﴾

يَسْتَفْتُونَكَ قُلِ اللَّهُ يُفْتِيكُمْ فِي
الْكَلَالَةِ إِنَّ أَمْرًا هَلَكًا لَّيْسَ لَهُ
وَلَدٌ وَلَهُ أُخْتٌ فَلَهَا نِصْفُ مَا تَرَكَ
وَهُوَ يَرِثُهَا إِنْ لَّمْ يَكُن لَّهَا وَلَدٌ
فَإِنْ كَانَتَا اثْنَتَيْنِ فَلَهُمَا الشُّلُثَانِ
مِمَّا تَرَكَ ، وَإِنْ كَانُوا إِخْوَةً
رَّجُلًا وَنِسَاءً فَلِلذَّكَرِ مِثْلُ حَظِّ
الْأُنثَيَيْنِ ؕ يُبَيِّنُ اللَّهُ لَكُمْ أَن
تَضِلُّوا ۗ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١٧٧﴾



مَكْرُوعَاتُهَا ١٦

سُورَةُ الْمَائِدَةِ مَدَنِيَّةٌ ٥

أَسْمَاءُهَا ١٢١



AL-MĀ'IDAH (Revealed after Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.

2. O ye who believe! fulfil *your* compacts. Lawful are made to you quadrupeds of the class of cattle other than those which are being announced to you, except that you should not hold game to be lawful while you are in a state of pilgrimage; verily, Allāh decrees what He wills.

*3. O ye who believe! profane not the Signs of Allāh, nor the Sacred Month, nor the animals brought as an offering, nor the *animals of sacrifice wearing* collars, nor those repairing to the Sacred House, seeking grace from their Lord, and His pleasure. And when you put off the pilgrims' garb and are clear of the Sacred Territory, you may hunt. And let not the enmity of a people, that they hindered you from the Sacred Mosque, incite you to transgress. And help one another in righteousness and piety; but help not one another in sin and transgression. And fear Allāh; surely, Allāh is severe in punishment.

4. Forbidden to you is *the flesh of an animal* which dies of itself, and blood and the flesh of swine; and that on which is invoked the name of one other than Allāh; and that which has been strangled; and that beaten to death; and that killed by a fall; and that which has been gored to death; and that of which a wild animal has

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ١

يَا أَيُّهَا الَّذِينَ آمَنُوا أَزْوَاجُ الْفُجُورِ
أَحَلَّتْ لَكُمْ بِهِمَّةً إِلَّا نَعَامَ مَا يَتْلُو
عَلَيْكُمْ غَيْرَ مُحِلِّي الصَّيْدِ وَأَنْتُمْ حُرْمَةٌ
لِإِنَّ اللَّهَ يُحْكُمُ مَا يُرِيدُ ٢

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَجْعَلُوا شَعَائِرَ
اللَّهِ وَلَا الشُّهُرَ الْحَرَامَ وَلَا الْهَدْيَ وَلَا
الْقُلَائِدَ وَلَا أَمِينَ الْبَيْتِ
الْحَرَامَ يَبْتَغُونَ فَضْلًا مِنْ رَبِّهِمْ وَ
رِضْوَانًا وَإِذَا حَلَلْتُمْ فَاصْطَادُوا وَلَا
يَجْرِمُ عَلَيْكُمْ شَنَا نَقُومُ أَنْ صَدُّوكُمْ
عَنِ الْمَسْجِدِ الْحَرَامِ أَنْ تَتَّخِذُوا مَوَاقِفَ
تَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَى وَلَا
تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ وَاتَّقُوا
اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ٣

حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ
الْخِنْزِيرِ وَمَا أُهْلَ لِغَيْرِ اللَّهِ بِهِ وَ
الْمُنْخَنِقَةُ وَالْمَوْقُوذَةُ وَالْمُتَرَدِّيَةُ
وَالنَّطِيحَةُ وَمَا أَكَلَ السَّبُعُ إِلَّا مَا
ذَكَّيْتُمْ وَمَا ذُيِّعَ عَلَى الثَّوْبِ وَأَنْ
تَسْتَقْسِمُوا بِالْأَزْلَامِ ذَٰلِكُمْ فُسْقٌ

*3. O ye who believe! Profane **none of the things** sanctified by Allāh.

Note: The sanctified things may include certain specific periods of time, places or living beings.

R. 2.

7. O ye who believe! when you stand up for Prayer, wash your faces, and your hands up to the elbows, and pass your *wet* hands over your heads, and *wash* your feet *to the ankles. And if you be unclean, purify yourselves *by bathing*. And if you are ill or *you are* on a journey *while unclean*, or one of you comes from the privy or you have touched women, and you find not water, betake yourselves to pure dust and wipe therewith your faces and your hands. Allāh desires not that He should place you in a difficulty, but He desires to purify you and to complete His favour upon you, so that you may be grateful.

8. And remember Allāh's favour upon you and the covenant which He made with you, when you said, 'We hear and we obey.' And fear Allāh. Surely, Allāh knows well what is in the minds.

9. O ye who believe! be steadfast in the cause of Allāh, bearing witness in equity; and let not a people's enmity incite you to act otherwise than with justice. Be *always* just, that is nearer to righteousness. And fear Allāh. Surely, Allāh is aware of what you do.

10. Allāh has promised those who believe and do good deeds that they shall have forgiveness and a great reward.

11. And *as for* those who disbelieve and reject Our Signs, they are the people of Hell.

12. O ye who believe! remember Allāh's favour upon you when a people intended to stretch out their hands against you, but He withheld their hands from you; and fear Allāh. And on Allāh should the believers rely.

* See note under 4:44, page 90. (Publisher)

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا وَإِنْ كُنْتُمْ مَرْضَى أَوْ عَلَى سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ أَوْ لَمَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ مِنْهُ مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ وَلَكِنْ يُرِيدُ لِيُطَهِّرَكُمْ وَلِيُتِمَّ رِغْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ ﴿٤﴾

وَإِذْ كَرَّمُوا نِعْمَةَ اللَّهِ عَلَيْهِمْ وَمِيثَاقَهُ الَّذِينَ آتَيْنَاهُمْ بِهِ إِذْ قُلْتُمْ سَمِعْنَا وَأَطَعْنَا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٥﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ شَتَانُ قَوْمٍ عَلَى الْآخَرِ تَعْدِلُوا دَادِلُوا أَوِ اسْتَوْسِدُوا أَوْ أَقْرَبُ لِلتَّقْوَى وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿٦﴾

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ ﴿٧﴾

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ الْجَحِيمِ ﴿٨﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذْ كَرَّمُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ هَمَّ قَوْمٌ أَنْ يَبْسُطُوا إِلَيْكُمْ أَيْدِيَهُمْ فَكَفَّ أَيْدِيَهُمْ عَنْكُمْ وَاتَّقُوا اللَّهَ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿٩﴾

ء ' ق q غ gh ع ' ظ ز ط ت ض د 117 ص س ذ dh خ kh ح h ث th ا i u ا

(See details of transliteration on page 'p').

R. 3.

13. And indeed Allāh did take a covenant from the children of Israel; and We raised among them twelve *leaders. And Allāh said, 'Surely, I am with you. If you observe Prayer, and pay the Zakāt, and believe in My Messengers and support them, and lend to Allāh a goodly loan, I will remove your evils from you and admit you into Gardens beneath which streams flow. But whoso from among you disbelieves thereafter does indeed stray away from the right path.'

14. So, because of their breaking their covenant, We have cursed them, and have hardened their hearts. They pervert the words from their *proper* places and have forgotten a *good* part of that with which they were exhorted. And thou wilt not cease to discover treachery on their part, except *in* a few of them.

* So pardon them and turn away *from* them. Surely, Allāh loves those who do good.

15. And from those *also* who say, 'We are Christians,' We took a covenant, but they too have forgotten a *good* part of that with which they were exhorted. So We have *caused enmity and hatred among them till the Day of Resurrection. And Allāh will soon let them know what they have been doing.

16. O People of the Book! there has come to you Our Messenger who

وَلَقَدْ أَخَذَ اللَّهُ مِيثَاقَ بَنِي إِسْرَءِيلَ وَبَعَثْنَا مِنْهُمُ اثْنَيْ عَشَرَ نَقِيبًا وَقَالَ اللَّهُ إِنِّي مَعَكُمْ لَئِنْ أَقَمْتُمُ الصَّلَاةَ وَآتَيْتُمُ الزَّكَاةَ وَآمَنْتُمْ بِرُسُلِي وَعَزَّرْتُمُوهُمْ وَأَقْرَضْتُمُ اللَّهَ قَرْضًا حَسَنًا لَأُكَفِّرَنَّ عَنْكُمْ سَيِّئَاتِكُمْ وَلَأُدْخِلَنَّكُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ فَمَنْ كَفَرَ بَعْدَ ذَلِكَ مِنْكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ ﴿١٣﴾

فِيمَا نَقَضُوا مِيثَاقَهُمْ لَعَنَّاهُمْ وَجَعَلْنَا قُلُوبَهُمْ قَاسِيَةً يُحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ وَنَسُوا حَظًّا مِمَّا ذُكِّرُوا بِهِ وَلَا تَزَالُ تَطَّلِعُ عَلَى خَائِنَةٍ مِنْهُمْ إِلَّا قَلِيلًا مِنْهُمْ فَاعْفُ عَنْهُمْ وَاصْفَحْ إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ ﴿١٤﴾

وَمِنَ الَّذِينَ قَالُوا إِنَّا نَصْرَى أَخَذْنَا مِيثَاقَهُمْ فَنَسُوا حَظًّا مِمَّا ذُكِّرُوا بِهِ فَأَغْرَيْنَا بَيْنَهُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ إِلَى يَوْمِ الْقِيَامَةِ وَسَوْفَ يُنَبِّئُهُمُ اللَّهُ بِمَا كَانُوا يَصْنَعُونَ ﴿١٥﴾

يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ كَثِيرًا مِمَّا كُنْتُمْ تُخْفُونَ

* 13. **Note:** Perhaps there is no single word which can adequately do justice to the word 'naqib' (نَقِيب). It does not only mean 'a leader' but also means a proclaimer, the one who has the authority to read the proclamation or pronounce judgement on behalf of a sovereign or other higher authorities.

* 14. So pardon them and **show forbearance**.

Note: Turning away indicates an act of forbearance and overlooking the faults of others with kindness.

* 15. **Note:** The Arabic word 'aghrainā' (أَغْرَيْنَا) has the basic meaning to make something stick fast to another so that it becomes an inseparable part of it. Hence the translation we prefer is: **So We made mutual enmity and hatred their lot till the Day of Resurrection.**

unfolds to you much of what you had kept hidden of the Book and passes over much. There has come to you indeed from Allāh a Light and a clear Book.

17. Thereby does Allāh guide those who seek His pleasure on the paths of peace, and leads them out of every *kind* of darkness into light by His will, and guides them to the right path.

18. They have indeed disbelieved who say, 'Surely, Allāh is none but the Messiah, son of Mary.' Say, 'Who then has any power against Allāh, if He desire to bring to naught the Messiah, son of Mary, and his mother and all those that are in the earth?' And to Allāh belongs the kingdom of the heavens and the earth and what is between them. He creates what He pleases; and Allāh has power to do all things.

19. The Jews and the Christians say, 'We are sons of Allāh and His loved ones.' Say, 'Why then does He punish you for your sins? Nay, you are *only* human beings among those He has created.' He forgives whom He pleases and punishes whom He pleases. And to Allāh belongs the kingdom of the heavens and the earth and what is between them, and to Him shall be the return.

20. O People of the Book! there has come to you Our Messenger, after a break in *the series* of Messengers, who makes *things* clear to you lest you say, 'There has come to us no bearer of glad tidings and no warner.' So a bearer of glad tidings and a warner has indeed come to you. And Allāh has power to do all things.

مِّنَ الْكِتَابِ وَيَعْقُوا عَنْ كَثِيرٍ قَدْ
جَاءَكُمْ مِّنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ ﴿١٧﴾

يَهْدِي بِإِذْنِ اللَّهِ مَنِ اتَّبَعَ بِضِرَافِ
سُورِ السَّلَامِ وَيُخْرِجُهُم مِّنَ
الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِهِ وَيَهْدِيهِمْ
إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿١٨﴾

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ
الْمَسِيحُ ابْنُ مَرْيَمَ قُلْ فَمَنْ يَمْلِكُ
مِنَ اللَّهِ شَيْئًا إِنْ أَرَادَ أَنْ يُهْلِكَ
الْمَسِيحَ ابْنَ مَرْيَمَ وَآمَنُ وَمَنْ فِي
الْأَرْضِ جَمِيعًا وَلِلَّهِ مُلْكُ السَّمُوتِ
وَالْأَرْضِ وَمَا بَيْنَهُمَا يَخْلُقُ مَا يَشَاءُ
وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٩﴾

وَقَالَتِ الْيَهُودُ وَالنَّصَارَى نَحْنُ أَبْنَاءُ
اللَّهِ وَأَحِبَّاؤُهُ قُلْ فَلِمَ يُعَذِّبُكُمْ
بِذُنُوبِكُمْ بَلْ أَنْتُمْ بَشَرٌ مِّمَّنْ
خَلَقَ يَغْفِرُ لِمَنْ يَشَاءُ وَيُعَذِّبُ
مَنْ يَشَاءُ وَلِلَّهِ مُلْكُ السَّمُوتِ
وَالْأَرْضِ وَمَا بَيْنَهُمَا رَوَّالِيهِ
الْمَصِيرُ ﴿٢٠﴾

يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا
يُبَيِّنُ لَكُمْ عَلَى فَتْرَةٍ مِّنَ الرُّسُلِ
أَنْ تَقُولُوا مَا جَاءَنَا مِن بَشِيرٍ
وَلَا نَذِيرٍ فَقَدْ جَاءَكُمْ بَشِيرٌ وَ
نَذِيرٌ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٢١﴾

R. 4.

21. And *remember* when Moses said to his people, 'O my people, call to mind Allāh's favour upon you when He appointed Prophets among you *and made you kings, and gave you what He gave not to any other among the peoples.

22. 'O my people, enter the Holy Land which Allāh has ordained for you and do not turn back, for then you will turn losers.'

23. They said, ‘O Moses, there is in that *land* a haughty and powerful people, and we shall not enter it until they go forth from it. But if they go forth from it, then we will enter *it*.’

24. Thereupon two men from among those who feared *their Lord*, on whom Allāh had conferred His favour, said, 'Enter the gate, *advancing* against them; when *once* you have entered it, then surely you will be victorious. And put your trust in Allāh, if you are believers.'

25. They said, 'O Moses, we will never enter it so long as they remain in it. Therefore, go thou and thy Lord and fight, *and* here we sit.'

26. He said, 'My Lord, I have power over none but myself and my brother; therefore make Thou a distinction between us and the rebellious people.'

27. *God said: 'Verily, it shall be forbidden them for forty years; in distraction shall they wander through the land. So grieve not over the rebellious people.'*

R. 5.

28. And relate to them truly the story of the two sons of Adam, when they

وَاِذْ قَالَ مُوسٰى لِقَوْمِهٖ يُقُوْمُوا۟ اذْكُرُوْا
نِعْمَةَ اللّٰهِ عَلٰیكُمْ اِذْ جَعَلَ فِیْكُمْ
اَنْبِیَآءَ وَجَعَلَ لَكُمْ مِّلًّا وَّاسَمَكُمْ مَّا
لَمْ یُؤْتِ اَحَدًا مِّنَ الْعٰلَمِیْنَ ﴿۱۶﴾

يَقُومُوا ادْخُلُوا الْأَرْضَ الْمُقَدَّسَةَ
الَّتِي كَتَبَ اللَّهُ لَكُمْ وَلَا تَرْتُدُّوا عَلى
آدْبَارِكُمْ فَتَنْقَلِبُوا خَاسِرِينَ ۝

قَالُوا يَمُوسَى إِنَّ فِيهَا قَوْمًا
جَبَّارِينَ ۖ وَإِنَّا لَكَن تَدْخُلُهَا حَتَّى
يَخْرُجُوا مِنْهَا ۚ فَإِن يَخْرُجُوا مِنْهَا فَإِنَّا
دَاخِلُونَ ﴿٣٣﴾

قَالَ رَجُلٌ مِّنَ الَّذِينَ يَخْفَوْنَ أَن تَعْمَهُ
اللَّهُ عَلَيْهِمَا دَخَلُوا عَلَيْهِمُ الْبَابُ
فَإِذَا دَخَلْتُمُوهُ فَإِنَّكُمْ غُلَبُونَ وَعَلَى
اللَّهُ فَتَوَكَّلُوا إِنَّ كُنْتُمْ مِّنْ مَّوْمِنِينَ ﴿٣٣﴾

قَالُوا يَمْوَسَىٰ إِنَّكَ لَنْ تَدْخُلَهَا أَبَدًا مَّا
دَامُوا فِيهَا فَاذْهَبْ أَنتَ وَرَبُّكَ
فَقَاتِلْ آلَ نَازِلِهِمْ فَاصْدُودُوا ﴿٥٥﴾

قَالَ رَبِّ إِنِّي لَا أَمْلِكُ إِلَّا نَفْسِي وَأَخِي
فَافْرُقْ بَيْنَنَا وَبَيْنَ الْقَوْمِ الْفَاسِقِينَ ﴿٢٦﴾

قَالَ فَإِنَّهَا مُحَرَّمَةٌ عَلَيْهِمْ أَرْبَعِينَ
سَنَةً يَتَيَهُونَ فِي الْأَرْضِ وَلَا تَأْسَ
عَلَى الْقَوْمِ الْفَاسِقِينَ ﴿٢٤﴾

وَاسْأَلْ عَلَيْهِمْ نَبِيَّ آدَمَ بِالْحَقِّ إِذْ
قَرَّبَا قُرْبَانًا فَتُقْبِلَ مِنْ أَحَدِهِمَا

*21. and gave you what He gave not to **anyone else in the whole world.**

Note: The expression *whole world* applies to the people of that age.

each offered an offering, and it was accepted from one of them and was not accepted from the other. The latter said, 'I will surely kill thee.' The former replied, 'Allāh accepts only from the righteous.

29. 'If thou stretch out thy hand against me to kill me, I am not going to stretch out my hand against thee to kill thee. I do fear Allāh, the Lord of the universe.

30. 'I wish that thou shouldst bear my sin as well as thy sin, and thus be among the inmates of the Fire, and that is the reward of those who do wrong.'

31. But his mind induced him to kill his brother, so he killed him and became one of the losers.

32. Then Allah sent a raven which scratched in the ground, that He might show him how to hide the corpse of his brother. He said, 'Woe is me! Am I not able to be even like this raven so that I may hide the corpse of my brother?' And then he became regretful.

33. On account of this, We prescribed for the children of Israel that whosoever killed a person—unless it be for *killing* a person or for creating disorder in the land—it shall be as if he had killed all mankind; and whoso gave life to one, it shall be as if he had given life to all mankind. And Our Messengers came to them with clear Signs, yet even after that, many of them commit excesses in the land.

34. The reward of those who wage war against Allāh and His Messenger and strive to create disorder in the land is *only this* that they be slain or crucified or their hands and their feet be cut off on alternate sides, or they be expelled from the land. That

وَلَكُمْ يُتَقَبَّلُ مِنَ الْآخِرَةِ قَالَ
لَا قُتِلْتُكَ قَالَ إِنَّمَا يُتَقَبَّلُ اللَّهُ
مِنَ الْمُتَّقِينَ ﴿٢٩﴾

لَئِنْ بَسَطْتُ إِلَيْكَ يَدِي لَتَقْتُلَنِي مَا
أَنَا بِبَاسٍ بِيَدِي إِلَيْكَ لَا قُتِلْتُكَ
إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ ﴿٣٠﴾

إِنِّي أُرِيدُ أَنْ تَمُوءَ بِإِثْمِي وَإِثْمِكَ
فَتَكُونُ مِنَ الْأَصْحَابِ النَّارِ وَذَلِكَ
جَزَاءُ الظَّالِمِينَ ﴿٣١﴾

فَطَوَّعَتْ لَهُ نَفْسُهُ قَتْلَ أَخِيهِ فَقَتَلَهُ
فَأَصْبَحَ مِنَ الْخَاسِرِينَ ﴿٣٢﴾

فَبَعَثَ اللَّهُ غُرَابًا يَبْحَثُ فِي الْأَرْضِ
لِيُرِيَهُ كَيْفَ يُوَارِي سَوْآتَهُ أَخِيهِ
قَالَ يَوْمَلَيْتُ أَخْجَزْتُ أَنْ أَكُونَ مِثْلَ
هَذِهِ الْغُرَابِ فَأُوَارِي سَوْآتَهُ أَخِي فَأَصْبَحَ
مِنَ النَّدِيمِينَ ﴿٣٣﴾

مِنَ أَجْلِ ذَلِكَ كَتَبْنَا عَلَى بَنِي
إِسْرَائِيلَ أَنَّهُ مَنْ قَتَلَ نَفْسًا بِغَيْرِ
نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ
النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا
أَحْيَاهُمُ النَّاسَ جَمِيعًا وَلَقَدْ جَاءَهُمْ
رُسُلُنَا بِالْبَيِّنَاتِ ثُمَّ لَئِنْ كَثُرُوا هُمْ
بَعْدَ ذَلِكَ فِي الْأَرْضِ لَمُسْرِفُونَ ﴿٣٤﴾

إِنَّمَا جَزَاءُ الَّذِينَ يُحَادِّثُونَ اللَّهَ
رُسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا أَنْ
يُقْتَلُوا أَوْ يُصَلَّبُوا أَوْ تُقَطَّعَ أَيْدِيهِمْ
وَأَرْجُلُهُمْ مِنْ خِلَافٍ أَوْ يُنْفَوْا مِنَ
الْأَرْضِ ذَلِكَ لَهُمْ جِزْيٌ فِي الدُّنْيَا وَ

shall be a disgrace for them in this world, and in the Hereafter they shall have a great punishment;

35. Except those who repent before you have them in your power. So know that Allāh is Most Forgiving, Merciful.

R. 6.

36. O ye who believe! fear Allāh and seek the way of approach unto Him and strive in His way that you may prosper.

37. Surely, if those who disbelieve had all that is in the earth and as much over again, to ransom themselves therewith from the punishment of the Day of Resurrection, it would not be accepted from them; and they shall have a painful punishment.

38. They will wish to come out of the Fire, but they will not be able to come out of it, and they shall have a lasting punishment.

39. And *as for* the man who steals and the woman who steals, cut off their hands in retribution of their offence as an exemplary punishment from Allāh. And Allāh is Mighty, Wise.

40. But whoso repents after his transgression and amends, then will Allāh surely turn to him in mercy; verily, Allāh is Most Forgiving, Merciful.

41. Dost thou not know that Allāh is He to Whom belongs the kingdom of the heavens and the earth? He punishes whom He pleases and forgives whom He pleases; and Allāh has power to do all things.

42. O Messenger! let not those grieve thee who hastily fall into

لَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ ﴿٣٣﴾

إِلَّا الَّذِينَ تَابُوا مِنْ قَبْلِ أَنْ تَقْرَأُوا عَلَيْهِمْ ۖ فَاعْلَمُوا أَنَّ اللَّهَ عَفُوٌّ رَحِيمٌ ﴿٣٥﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ وَجَاهِدُوا فِي سَبِيلِهِ لَعَلَّكُمْ تُفْلِحُونَ ﴿٣٦﴾

إِنَّ الَّذِينَ كَفَرُوا لَوْ أَنَّ لَهُمْ مَا فِي الْأَرْضِ جَمِيعًا وَمِثْلَهُ مَعَهُ لَيَفْتَدُوا بِهِ مِنْ عَذَابِ يَوْمِ الْقِيَمَةِ ۚ مَا تُقْبَلُ مِنْهُمْ ۖ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٣٧﴾

يُرِيدُونَ أَنْ يُخْرَجُوا مِنَ النَّارِ وَمَا هُمْ بِخَارِجِينَ مِنْهَا ۚ وَلَهُمْ عَذَابٌ مُّقِيمٌ ﴿٣٨﴾

وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا جَزَاءً بِمَا كَسَبَا نَكَالًا مِنَ اللَّهِ ۚ وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٣٩﴾

فَمَنْ تَابَ مِنْ بَعْدِ ظُلْمِهِ وَأَصْلَحَ فَإِنَّ اللَّهَ يَتُوبُ عَلَيْهِ ۚ إِنَّ اللَّهَ عَفُوٌّ رَحِيمٌ ﴿٤٠﴾

أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ ۚ يَعَذِّبُ مَنْ يَشَاءُ وَيَغْفِرُ لِمَنْ يَشَاءُ ۚ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٤١﴾

يَا أَيُّهَا الرَّسُولُ لَا يَحْزَنْكَ الَّذِينَ يُسَارِعُونَ فِي الْكُفْرِ مِنَ الَّذِينَ

disbelief—those who say with their mouths, 'We believe,' but their *hearts believe not. And among the Jews *too* are those who would fondly listen to *any* lie—who listen for *conveying it to* another people who have not come to thee. They pervert words after their being put in their *right* places, and say, 'If you are given this, then accept it, but if you are not given this, then beware!' And as for him whom Allāh desires to try, thou shalt not avail him aught against Allāh. These are they whose hearts Allāh has not been pleased to purify; they shall have disgrace in this world, and in the Hereafter they shall have a severe punishment.

43. They are habitual listeners to falsehood, devourers of things forbidden. If, then, they come to thee *for judgment*, judge between them or turn aside from them. And if thou turn aside from them, they cannot harm thee at all. And if thou judge, judge between them with justice. Surely, Allāh loves those who are just.

44. And how will they make thee *their* judge when they have with them the Torah, wherein is Allāh's judgment? Yet, in spite of that they turn their backs; and certainly they will not believe.

R. 7.

45. Surely, We sent down the Torah wherein was guidance and light. By it did the Prophets, who were obedient *to Us*, judge for the Jews, as did the godly people and those learned *in the Law*; for they were required to preserve the Book of Allāh, and *because* they were guardians over it. Therefore fear not

قَالُوا آمَنَّا بِمَا نَادَىٰهِمْ وَلَكِن قُلُوبُهُمْ
قُلُوبُهُمْ ۖ وَ مِنَ الَّذِينَ هَادُوا ۖ
سَمِعُونَ لِلْكَذِبِ سَمْعُونَ لِقَوْمِ
آخَرِينَ ۖ لَمْ يَأْتُوكَ ۖ يَحْزَنُونَ
الْكَلِمَ مِنْ بَعْدِ مَا ضَعَبَ ۖ يَقُولُونَ
إِنْ أُرْسِلَتْ هَذِهِ آفَئِدُوهُ ۖ وَإِنْ لَمْ
تُؤْتُوهُ فَأَحْذَرُوا ۖ وَ مَنْ يُرِدِ اللَّهُ
فِتْنَتَهُ فَلَنْ تَمْلِكَ لَهُ مِنَ اللَّهِ شَيْئًا ۚ
أُولَٰئِكَ الَّذِينَ لَمْ يُرِدِ اللَّهُ أَنْ يُطَهِّرَ
قُلُوبَهُمْ ۚ لَهُمْ فِي الدُّنْيَا جَزَاءٌ ۖ وَ
لَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ ﴿٣٢﴾

سَمِعُونَ لِلْكَذِبِ أَكْثُونَ لِلشَّخْصِ ۖ
فَإِنْ جَاءُوكَ فَأَحْكُمْ بَيْنَهُمْ أَوْ
أَعْرِضْ عَنْهُمْ ۖ وَإِنْ تُعْرِضْ عَنْهُمْ
فَلَنْ يَضُرُّوكَ شَيْئًا ۚ وَإِنْ حَكَمْتَ
فَأَحْكُمْ بَيْنَهُمْ بِالْقِسْطِ ۚ إِنَّ اللَّهَ يُحِبُّ
الْمُقْسِطِينَ ﴿٣٣﴾

وَ كَيْفَ يُحْكُمُوكَ وَ عِنْدَهُمُ التَّوْرَةُ
فِيهَا حُكْمُ اللَّهِ ثُمَّ يَتَوَلَّوْنَ مِنْ بَعْدِ
ذَٰلِكَ ۚ وَ مَا أُولَٰئِكَ بِالْمُؤْمِنِينَ ﴿٣٤﴾

إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى وَ
نُورٌ ۖ يَحْكُمُ بِهَا النَّبِيُّونَ الَّذِينَ
أَسْلَمُوا لِلَّذِينَ هَادُوا ۚ وَالرَّبَّائِيُّونَ وَ
الْأَخْبَارُ بِمَا اسْتُحْفِظُوا مِنْ كِتَابِ اللَّهِ
وَ كَانُوا عَلَيْهِ شُهَدَاءَ ۚ فَلَا تَخْشَوُا
النَّاسَ وَ اخْشَوُا اللَّهَ وَلَا تَشْتَرُوا بِآيَاتِي

*42. And among the Jews *too* are those who **are overeager to listen to lies**—

men but fear Me; and barter not My Signs for a paltry price. And whoso judges not by that which Allāh has sent down, these it is who are the disbelievers.

46. And therein We prescribed for them: A life for a life, and an eye for an eye, and a nose for a nose, and an ear for an ear, and a tooth for a tooth, and for *other* injuries equitable retaliation. And whoso waives the right thereto, it shall be an expiation for his *sins*; and whoso judges not by what Allāh has sent down, these it is who are wrongdoers.

47. And We caused Jesus, son of Mary, to follow in their footsteps, fulfilling that which was *revealed* before him in the Torah; and We gave him the Gospel which contained guidance and light, fulfilling that which was *revealed* before it in the Torah, and a guidance and an admonition for the God-fearing.

48. And let the People of the Gospel judge according to what Allāh has revealed therein, and whoso judges not by what Allāh has revealed, these it is who are the rebellious.

49. And We have revealed unto thee the Book comprising the truth and fulfilling that which was *revealed* before it in the Book, and as a guardian over it. Judge, therefore, between them by what Allāh has revealed, and follow not their evil inclinations, *turning away* from the truth which has come to thee. For each of you We prescribed a clear spiritual Law and a manifest way *in secular matters*. And if Allāh had *enforced* His will, He would have made you *all* one people, but *He wishes* to try you by that which He has given you. Vie, then, with one another in good works. To Allāh shall you all return; then will He inform you of that wherein you differed.

ثُمَّ قَلِيلًا وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الْكَافِرُونَ ﴿٢٥﴾

وَكَتَبْنَا عَلَيْهِمْ فِيهَا أَنْ النَّفْسَ
بِالنَّفْسِ، وَالْعَيْنَ بِالْعَيْنِ وَالْأَنْفَ
بِالْأَنْفِ وَالْأُذُنَ بِالْأُذُنِ وَالسِّنَّ
بِالسِّنِّ وَالْجُرُوحَ قِصَاصًا فَمَنْ
تَصَدَّقَ بِهِ فَهُوَ كَفَّارَةٌ لَهُ وَمَنْ لَمْ
يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ
الظَّالِمُونَ ﴿٢٦﴾

وَقَفَّيْنَا عَلَىٰ آثَارِهِم بِعِيسَى ابْنِ
مَرْيَمَ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ
مِنَ التَّوْرَةِ وَأَتَيْنَهُ الْإِنْجِيلَ فِيهِ
هُدًى وَنُورٌ وَمُصَدِّقًا لِّمَا بَيْنَ
يَدَيْهِ مِنَ التَّوْرَةِ وَهُدًى وَ
مَوْعِظَةً لِّلْمُتَّقِينَ ﴿٢٧﴾

وَلِيَحْكُمَ أَهْلُ الْإِنْجِيلِ بِمَا أَنْزَلَ اللَّهُ
فِيهِ، وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ
فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴿٢٨﴾

وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ
مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ
الْكِتَابِ وَمُهَيِّمًا عَلَيْهِ فَاحْكُمْ
بَيْنَهُم بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ
أَهْوَاءَهُمْ عَمَّا جَاءَكَ مِنَ الْحَقِّ
لِكُلِّ جَعَلْنَا مِنْكُمْ شَرْعَةً وَ
مِنْهَا جَاءَ وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ
أُمَّةً وَاحِدَةً وَلَٰكِن لِّيَبْلُوَكُمْ فِي
مَا آتَاكُمْ فَاسْتَبِقُوا الْخَيْرَاتِ إِلَى اللَّهِ
مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ
فِيهِ تَخْتَلِفُونَ ﴿٢٩﴾

50. And *We have revealed the Book to thee bidding thee* to judge between them by that which Allāh has revealed and not to follow their evil inclinations, and to be on thy guard against them, lest they cause thee *to fall into* affliction on account of part of what Allāh has revealed to thee. But if they turn away, then know that Allāh intends to smite them for some of their sins. And indeed a large number of men are disobedient.

51. Do they then seek the judgment of *the days of* Ignorance? And who is better than Allāh as a Judge for a people who have firm faith?

R. 8.

52. O ye who believe! take not the Jews and the Christians for friends. They are friends one to another. And whoso among you takes them for friends is indeed one of them. Verily, Allāh guides not the unjust people.

53. And thou wilt see those in whose hearts is a disease, hastening towards them, saying, 'We fear lest a misfortune befall us.' Maybe, Allāh will bring about victory or some *other* event from Himself. Then will they become regretful of what they concealed in their minds.

54. And those who believe will say, 'Are these they who swore by Allāh with their most solemn oaths that they were surely with you?' Their works are vain and they have become the losers.

55. O ye who believe! whoso among you turns back from his religion, then *let it be known that in his stead* Allāh will soon bring a people whom He will love and who will love Him, *and who will be kind and*

وَأَنِ احْكُم بَيْنَهُم بِمَا أَنزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَاحْذَرْهُمْ أَنْ يَفْتِنُوكَ عَنْ بَعْضِ مَا أَنزَلَ اللَّهُ إِلَيْكَ فَإِنْ تَوَلَّوْا فَلَعَنَّاكُمْ أَلَمَّا يَبْرِئِدُ اللَّهُ أَنْ يُصِيبَهُمْ رَبُّهُم بِذُنُوبِهِمْ إِنَّ كَثِيرًا مِنَ النَّاسِ لَفَاسِقُونَ ﴿٥٠﴾

أَحْكُمَ الْجَاهِلِيَّةِ يَنْخَعُونَ وَمَنْ أَحْسَنُ عَمَّا مِنَ اللَّهِ حُكْمًا لِقَوْمٍ يُوقِنُونَ ﴿٥١﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَى أَوْلِيَاءَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَإِنَّهُ مِنْهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٥٢﴾

فَتَرَى الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ يُسَارِعُونَ فِيهِمْ يَقُولُونَ نَخْشَى أَنْ تُصِيبَنَا دَائِرَةٌ فَخَسَى اللَّهُ أَنْ يَأْتِيَ بِالْفَتْحِ أَوْ أَمْرٍ مِنْ عِنْدِهِ فَيُضْحِكُوا عَلَى مَا اسْرُدُوا فِي أَنْفُسِهِمْ لَئِنْ رَأَوْا

وَيَقُولُ الَّذِينَ آمَنُوا آهْ أَوْلَئِكَ الَّذِينَ أَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ أَنَّهُمْ لَمَعَكُمْ لَمَعَكُمْ حِطَّتْ أَعْمَالُهُمْ فَاصْبِرُوا خُسْرَيْنِ ﴿٥٣﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ فَسَوْفَ يَأْتِي اللَّهَ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةٍ عَلَى الْمُؤْمِنِينَ أَعِزَّةٍ عَلَى الْكَافِرِينَ



١٦

سُورَةُ الشَّمْسِ مَكِّيَّةٌ ٩١

١٦



ASH-SHAMS

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.
- * 2. By the sun and its growing brightness,
3. And *by* the moon when it follows it (the sun),
4. And *by* the day when it reveals its glory,
5. And *by* the night when it draws a veil over it,
6. And *by* the heaven and its making,
7. And *by* the earth and its spreading out,
8. And *by* the soul and its perfection—
9. And He revealed to it what is wrong for it and what is right for it—
- * 10. He indeed *truly* prospers who purifies it,
11. And he who corrupts it is ruined.
12. *The tribe of Thamūd denied the truth* because of their rebelliousness.
13. When the most wretched among them got up,
14. Then the Messenger of Allāh said, 'Leave alone the she-camel of Allāh, and let her drink.'
- * 15. But they rejected him and hamstrung her, so their Lord destroyed them completely because of their sin, and made it (destruction) overtake all of them alike.
16. And He cared not for the consequences thereof.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ١

وَالشَّمْسِ وَضُحَاهَا ٢

وَالْقَمَرِ إِذَا تَلَّهَا ٣

وَالنَّهَارِ إِذَا تَجَلَّىٰهَا ٤

وَاللَّيْلِ إِذَا يَغْشَىٰهَا ٥

وَالسَّمَاءِ وَمَا بَنَىٰهَا ٦

وَالْأَرْضِ وَمَا طَخَىٰهَا ٧

وَنَفْسٍ وَمَا سَوَّاهَا ٨

فَالْهَمَّهَا فَجُورَهَا وَتَقْوَاهَا ٩

قَدْ أَفْلَحَ مَنْ زَكَّاهَا ١٠

وَقَدْ خَابَ مَنْ دَسَّاهَا ١١

كَذَّبَتْ ثَمُودُ بِطَغْوَاهَا ١٢

إِذِ انْبَعَثَ أَشْقَاهَا ١٣

فَقَالَ لَهُمْ رَسُولُ اللَّهِ نَاقَةَ اللَّهِ

وَسُقِيهَا ١٤

فَكَذَّبُوهُ فَعَقَرُوهَا ١٥

عَلَيْهِمْ رَبُّهُمْ يَذَّتَبُهُمْ فَسَوَّاهَا ١٥

وَلَا يَخَافُ عُقْبَاهَا ١٦

* 2. By the sun and the time when it begins to radiate,

* 10. Surely, he prospers who augments it,

* 15. But they rejected him and hamstrung her, so their Lord destroyed them completely because of their sin, and levelled them to the ground.

ء ' ا ق q غ gh ع ' ظ ز ط ت ض د 737 ص س ذ dh خ kh ح h ث th ا i u

(See details of transliteration on page 'p').



رُكُوعًا ١

سُورَةُ الْاِنشَاءِ مَكِّيَّةٌ ٩٢

اَبْهَا ٢٢



AL-LAIL

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ [١]

2. By the night when it covers up!

وَاللَّيْلِ إِذَا يَغْشَى [٢]

3. And *by* the day when it brightens up,

وَالنَّهَارِ إِذَا تَجَافَى [٣]

4. And *by* the creating of the male and the female,

وَمَا خَلَقَ الذَّكَرَ وَالْأُنثَى [٤]

5. Surely, your strivings are diverse.

إِنَّ سَعْيَكُمْ لَشَتَى [٥]

6. Then as for him who gives and is righteous,

فَأَمَّا مَنْ آطَى وَآتَقَى [٦]

* 7. And testifies to *the truth* of what is right,

وَصَدَّقَ بِالْحُسْنَى [٧]

8. We will facilitate for him *every* facility.

فَسَيُسِّرُهُ لِيُسْرَى [٨]

9. But as for him who is niggardly and is *disdainfully* indifferent,

وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَى [٩]

10. And rejects what is right,

وَكَذَّبَ بِالْحُسْنَى [١٠]

11. We will make easy for him the path to distress.

فَسَيُسِّرُهُ لِّلْعُسْرَى [١١]

12. And his wealth shall not avail him when he perishes.

وَمَا يُغْنِي عَنْهُ مَالُهُ إِذَا تَرَدَّى [١٢]

13. Surely it is for Us to guide;

إِنَّ عَلَيْنَا لَلْهُدَى [١٣]

14. And to Us belongs the Hereafter as well as the present world.

وَرَنَا لَنَا لِّلْآخِرَةِ وَالْأُولَى [١٤]

15. So I warn you of a flaming Fire.

فَأَنذَرْتُكُمْ نَارًا تَلَظَّى [١٥]

16. None shall enter it but the most wicked one,

لَا يَصْلُهَا إِلَّا الْاَشَقَى [١٦]

17. Who rejects *the truth* and turns *his* back.

الَّذِي كَذَّبَ وَتَوَلَّى [١٧]

18. But the righteous *one* shall be kept away from it,

وَسَيُجَنَّبُهَا الْاَتَقَى [١٨]

19. Who gives his wealth to become purified.

الَّذِي يُؤْتِي مَالَهُ يَتَزَكَّى [١٩]

* 7. And he testifies to all that is good,

ء ' ا ق q غ gh ع ' ظ ز ط ؤ ض د 738 ص س ذ dh خ kh ح h ث th ا i u ا

(See details of transliteration on page 'p').

20. And he owes no favour to anyone, which is to be repaid,

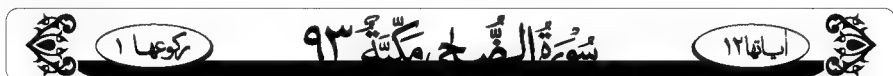
وَمَا لِاحِدٍ عِنْدَهُ مِنْ نِعْمَةٍ تُجْزَىٰ ۖ

21. Except *that he gives his wealth* to seek the pleasure of his Lord, the Most High.

إِلَّا ابْتِغَاءَ وَجْهِ رَبِّهِ الْأَعْلَىٰ ۚ

22. And soon will He be well pleased *with him*.

وَلَسَوْفَ يَرْضَىٰ ۚ



AD-DUHĀ

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝

2. By the growing brightness of the forenoon,

وَالضُّحَىٰ ۝

3. And *by* the night when it becomes still,

وَاللَّيْلِ إِذَا سَجَىٰ ۝

4. Thy Lord has not forsaken thee, nor is He displeased *with thee*.

مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ ۝

5. Surely *every hour* that follows is better for thee than *the one* that precedes.

وَلَا خَيْرَ لَكَ خَيْرٌ لَّكَ مِنَ الْأُولَىٰ ۝

6. And thy Lord will soon give thee and thou wilt be well pleased.

وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ ۝

7. Did He not find thee an orphan and give *thee* shelter?

أَلَمْ يَجِدْكَ يَتِيمًا فَآوَىٰ ۝

8. And He found thee wandering in search *for Him* and guided thee *unto Himself*.

وَوَجَدَكَ ضَالًّا فَهَدَىٰ ۝

9. And He found thee in want and enriched *thee*.

وَوَجَدَكَ عَائِلًا فَأَغْنَىٰ ۝

10. So the orphan, oppress not,

فَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ ۝

* 11. And him who seeks *thy help*, chide not,

وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ ۝

* 12. And the bounty of thy Lord, proclaim.

وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ ۝

* 11. And **as for the beggar, chide him not,**

* 12. And **as for the bounty of your Lord do relate it to others.**



رُكُوعاً ١

سُورَةُ الْاِنْشِرَاحِ مَكِّيَّةٌ ٩٤

اِسْمُهَا ٩١



AL-INSHIRAH

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful. بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ ۝۱
2. Have We not opened for thee thy bosom, اَلَمْ نَشْرَحْ لَكَ صَدْرَكَ ۝۲
3. And removed from thee thy burden وَوَضَعْنَا عَنْكَ وِزْرَكَ ۝۳
4. Which had *well nigh* broken thy back, الَّذِیْۤ اَنْقَضَ ظَهْرَكَ ۝۴
5. And We exalted thy name? وَرَفَعْنَا لَكَ ذِكْرَكَ ۝۵
6. Surely there is ease after hardship. فَاِنَّ مَعَ الْعُسْرِ یُسْرًا ۝۶
7. *Aye*, surely there is ease after hardship. اِنَّ مَعَ الْعُسْرِ یُسْرًا ۝۷
8. So when thou art free, strive hard, فَاِذَا فَرَغْتَ فَانصَبْ ۝۸
- *9. And to thy Lord do thou attend whole-heartedly. وَاِلٰی رَبِّكَ فَارْغَبْ ۝۹



رُكُوعاً ١

سُورَةُ التِّينِ مَكِّيَّةٌ ٩٥

اِسْمُهَا ٩١



AT-TIN

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful. بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ ۝۱
2. By the Fig and the Olive, وَالتِّیْنِ وَالزَّیْتُوْنِ ۝۲
3. And by Mount Sinai, وَطُوْرِ سِیْنِیْنَ ۝۳
- *4. And by this Town of Security, وَهٰذَا الْبَلَدِ الْاَمِیْنِ ۝۴
- *5. Surely, We have created man in the best make; لَقَدْ خَلَقْنَا الْاِنْسَانَ فِیْۤ اَحْسَنِ تَقْوِیْمٍ ۝۵
- *6. Then, *if he works iniquity*, We reject him as the lowest of the low, ثُمَّ رَدَدْنٰهُ اَسْفَلَ سَافِلِیْنَ ۝۶
- *94:9. And to thy Lord **do you turn seeking Him eagerly**.
- *95:4. And by this Town, **the abode of peace**.
- *95:5. Surely, We have created man in the best of **creative plans**.
- *95:6. Then **We reverted him to the state of** the lowest of the low.

ء ء ء ق ق q غ gh ع ء ظ ز ط ت ض د 740 ص س ذ dh خ kh ح h ث th ا i u ا

(See details of transliteration on page 'p').

7. Except those who believe and do good works; so for them is an unending reward.

إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ۚ

8. Then what is there to give the lie to thee after *this* with regard to the Judgment?

فَمَا يَكْذُوبُكَ بَعْدَ لِذَيْنِ ۝۸

9. Is not Allāh the Best of judges?

۝۹ أَلَيْسَ اللَّهُ بِأَحْكَمَ الْحَكَمِينَ ۝



رَكْعَتَانِ

سُورَةُ الْاَلَقِ مَكِّيَّةٌ ۙ ۹۶

اِسْمُهَا ۲۰



AL-'ALAQ

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝۱

* 2. Convey thou in the name of thy Lord Who created,

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ۝۲

* 3. Created man from a clot of blood.

خَلَقَ الْاِنْسَانَ مِنْ عَلَقٍ ۝۳

* 4. Convey! And thy Lord is Most Generous,

اقْرَأْ وَرَبُّكَ الْاَكْرَمُ ۝۴

* 5. Who taught *man* by the pen,

الَّذِي عَلَّمَ بِالْقَلَمِ ۝۵

6. Taught man what he knew not.

عَلَّمَ الْاِنْسَانَ مَا لَمْ يَعْلَمْ ۝۶

7. Nay! man does indeed transgress,

كَلَّا إِنَّ الْاِنْسَانَ لِكَيِّطٌ ۝۷

8. Because he thinks himself to be independent.

أَن رَّآهُ اسْتَغْنَى ۝۸

9. Surely, unto thy Lord is the return.

إِنَّ إِلَىٰ رَبِّكَ الرُّجْعَىٰ ۝۹

10. Hast thou seen him who forbids

أَرَأَيْتَ الَّذِي يَنْهَىٰ ۝۱۰

11. A servant of *Ours* when he prays?

عَبْدًا إِذَا صَلَّىٰ ۝۱۱

* 12. Tell me if he (Our servant) follows the guidance

أَرَأَيْتَ إِنْ كَانَ عَلَى الْهُدَىٰ ۝۱۲

* 13. Or enjoins righteousness, *what will be the end of the forbidders?*

أَوْ أَمَرَ بِالتَّقْوَىٰ ۝۱۳

* 2. Recite in the name of your Lord Who created,

* 3. Created man from an adhesive clot.

* 4. Recite! And your Lord is the Noblest.

* 5. Who taught by the pen.

* 12. Beware what if he were to be on the right,

* 13. Or had admonished righteousness?

ء ا i u | th ث | h ح | kh خ | dh ذ | ص s | ض d | ط t | ظ z | ع gh | q غ | ف f

(See details of transliteration on page 'p').

* 14. Tell me if he (the forbiddor) rejects and turns his back,

أَرَأَيْتَ إِنْ كَذَّبَ وَتَوَلَّى ۖ

* 15. Does he not know that Allāh sees him?

أَلَمْ يَعْلَمْ بِأَنَّ اللَّهَ يَرَى ۚ

* 16. Nay, if he desist not, We will assuredly *seize and* drag him by the forelock,

كَلَّا لَئِنْ لَمْ يَنْتَهُ ۖ لَنَسْفَعًا
بِالنَّاصِيَةِ ۚ

* 17. A forelock lying, sinful.

نَاصِيَةٍ كَاذِبَةٍ خَاطِئَةٍ ۚ

* 18. Then let him call his associates,

فَلْيَدْعُ نَادِيَهُ ۖ

19. We *too* will call *Our* angels of punishment who will thrust him into Hell.

سَنَدْعُ الزَّبَانِيَةَ ۚ

20. Nay, yield not thou to him, but prostrate thyself and draw near to God.

يَوْمَ كَلَّا ۚ لَا تُلْطِعْهُ وَاسْجُدْ وَاقْتَرِبْ ۝



مَكِّيَّة ١

سُورَةُ الْقَدْرِ ٩٧

٦١ آيَاتُهَا



AL-QADR

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝

2. Surely, We sent it down on the Night of Destiny.

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ ۚ

3. And what should make thee know what the Night of Destiny is?

وَمَا آذَاكَ مَا لَيْلَةُ الْقَدْرِ ۚ

4. The Night of Destiny is better than a thousand months.

لَيْلَةُ الْقَدْرِ خَيْرٌ مِنْ أَلْفِ شَهْرٍ ۚ

* 5. Therein descend angels and the Spirit by the command of their Lord—with every matter.

تَنْزِيلُ الْمَلَائِكَةِ وَالرُّوحِ فِيهَا بِإِذْنِ
رَبِّهِمْ مِنْ كُلِّ أَمْرٍ ۝

* 6. *It is all* peace till the rising of the dawn.

تَبَارَكَ تِلْكَ لَيْلَةُ الْقَدْرِ ۚ

* 96:14. *Again* have you considered if he falsified the truth *instead* and turned away,

* 96:15. Does he not **realise** that Allāh sees?

* 96:16. Nay if he desist not, We will **certainly** drag him by the forelock,

* 96:17. A forelock **false**, sinful.

* 96:18. Then let him call his **companions**,

* 97:5. Therein descend angels and the Spirit **with their** Lord's decree concerning everything.

* 97:6. **Peace**—**so will it be even** at the rising of the dawn.

ء ا i u | th ث | h ح | kh خ | dh ذ | ص s | 742 ض d | ط t | ظ z | ع ' | gh غ | q ق | ' ٓ

(See details of transliteration on page 'p').



كروعا ١

سُورَةُ الْبَيِّنَاتِ مَكِّيَّةٌ ٩٨

اباها ٩



AL-BAYYINAH

(Revealed after Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.

2. Those who disbelieve from among the People of the Book and the idolaters would not desist from disbelief until there came to them the clear evidence—

* 3. A Messenger from Allāh, reciting unto them the pure Scriptures.

* 4. Therein are lasting commandments.

5. And those to whom the Book was given did not become divided until after clear evidence had come to them.

6. And they were not commanded but to serve Allāh, being sincere to Him in obedience, and being upright, and to observe Prayer, and pay the Zakāt. And that is the religion of the people of the right path.

7. Verily, those who disbelieve from among the People of the Book and the idolaters will be in the Fire of Hell, abiding therein. They are the worst of creatures.

8. Verily, those who believe and do good works—they are the best of creatures.

9. Their reward is with their Lord—Gardens of Eternity, through which streams flow; they will abide therein for ever. Allāh is well pleased with them, and they are well pleased with Him. That is for him who fears his Lord.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ١

لَمْ يَكُنِ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ مُنْفَكِّينَ حَتَّى تَأْتِيَهُمُ الْبَيِّنَةُ ٢

رَسُولٌ مِنَ اللَّهِ يَتْلُو صُحُفًا مُطَهَّرَةً ٣

فِيهَا كُتُبٌ قَيِّمَةٌ ٤

وَمَا تَفَرَّقَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَةُ ٥

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ ۚ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقَيِّمَةِ ٦

إِنَّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ فِي نَارِ جَهَنَّمَ خَالِدِينَ فِيهَا ۚ أُولَٰئِكَ هُمْ شَرُّ الْبَرِيَّةِ ٧

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ ۖ أُولَٰئِكَ هُمْ خَيْرُ الْبَرِيَّةِ ٨

جَزَاءُهُمْ عِنْدَ رَبِّهِمْ جَنَّاتُ عَدْنٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ۚ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ۚ ذَلِكَ لِمَنْ خَشِيَ رَبَّهُ ٩

* 3. A Messenger from Allāh recites Scriptures purified.

* 4. Therein are the everlasting teachings.



رُكُوعًا ١

سُورَةُ الزَّلْزَلَةِ ٩٩

آيَاتُهَا ٩



AZ-ZILZĀL

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.
2. When the earth is shaken with her *violent* shaking,
3. And the earth brings forth her burdens,
4. And man says, 'What is the matter with her?'
5. That day will she tell her news,
- * 6. For thy Lord will have revealed about her.
7. On that day will men come forth in scattered groups that they may be shown *the results of* their works.
8. Then whoso does an atom's weight of good will see it,
9. And whoso does an atom's weight of evil will *also* see it.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ١

إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا ٢

وَأَخْرَجَتِ الْأَرْضُ أَثْقَالَهَا ٣

وَقَالَ الْإِنْسَانُ مَا لَهَا ٤

يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا ٥

يَا أَيُّ رَبِّكَ آوَىٰ لَهَا ٦

يَوْمَئِذٍ يَصُدُّ النَّاسُ أَشْتَاتًا لِّیُرَوْا ٧

أَعْمَالَهُمْ ٨

فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ٩

وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ١٠



رُكُوعًا ١

سُورَةُ الْعَدِيَّتِ ١٠٠

آيَاتُهَا ١٢



AL-'ĀDIYĀT

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.
2. By the snorting chargers *of the warriors*,
3. Striking sparks of fire,
4. And making raids at dawn,
5. And raising clouds of dust thereby,
- * 6. And penetrating thereby into the centre of *the enemy* forces,

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ١

وَالْعَدِيَّتِ صَبْحًا ٢

قَالْمُورِيَّتِ قَدْحًا ٣

قَالْمُخِيرَتِ صَبْحًا ٤

فَاتَرْنَ بِهِ نَفْعًا ٥

فَوَسَطْنَ بِهِ جَمْعًا ٦

* 99:6. It will be because your Lord would have so revealed to her.

* 100:6. And penetrating thereby *the heart of the enemy* ranks.

ء ٴ ق q غ gh ع ٴ ظ ٴ ط ٴ ض ٴ 744 ص ٴ ذ dh خ kh ح h ث th ا i u ا

(See details of transliteration on page 'p').

7. Surely, man is ungrateful to his Lord;

إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُودٌ ﴿٧﴾

8. And surely, he is a witness unto that;

وَرَأَيْتَهُ عَلَىٰ ذَٰلِكَ لَشَّهِيدٌ ﴿٨﴾

9. And surely, he is very keen for the love of wealth.

وَرَأَيْتَهُ يَحْبِبُ الْآخِرَ لَشَّدِيدٌ ﴿٩﴾

10. Does not such a one know that when those in the graves are raised,

أَفَلَا يَعْلَمُ إِذَا بُعْثِرَ مَا فِي الْقُبُورِ ﴿١٠﴾

11. And that which is in the breasts is brought forth,

وَحُصِّلَ مَا فِي الصُّدُورِ ﴿١١﴾

12. Surely their Lord will, on that day, be fully Aware of them.

إِنَّ رَبَّهُم بِهِمْ يَوْمَئِذٍ لَّخَبِيرٌ ﴿١٢﴾



رُكُوعًا ١

سُورَةُ الْقَارِعَةِ مَكِّيَّةٌ ١٠١

أَيَّاهَا ١٢



AL-QĀRI'AH

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾

2. The great Calamity!

الْقَارِعَةُ ﴿٢﴾

3. What is the great Calamity?

مَا الْقَارِعَةُ ﴿٣﴾

4. And what should make thee know what the great Calamity is?

وَمَا آذَرُكَ مَا الْقَارِعَةُ ﴿٤﴾

5. The day when mankind will be like scattered moths,

يَوْمَ يَكُونُ النَّاسُ كَالْفَرَاشِ الْمَبْثُوثِ ﴿٥﴾

6. And the mountains will be like carded wool.

وَتَكُونُ الْجِبَالُ كَالْعِهْنِ الْمَنْفُوشِ ﴿٦﴾

7. Then, as for him whose scales are heavy,

فَأَمَّا مَنْ ثَقُلَتْ مَوَازِينُهُ ﴿٧﴾

8. He will have a pleasant life.

فَهُوَ فِي عِيشَةٍ رَّاضِيَةٍ ﴿٨﴾

9. But as for him whose scales are light,

وَأَمَّا مَنْ خَفَّتْ مَوَازِينُهُ ﴿٩﴾

* 10. Hell will be his *nursing* mother.

فَأُمُّهُ هَاوِيَةٌ ﴿١٠﴾

11. And what should make thee know what that is?

وَمَا آذَرُكَ مَا هِيَ ﴿١١﴾

12. It is a burning Fire.

يَعْلَمُ تَارُ حَامِيَةٍ ﴿١٢﴾

* 10. His mother will be 'Hāwiyah'.

ء ' | ق q | غ gh | ع ' | ظ z | ط t | ض d 745 ص s | ذ dh | خ kh | ح h | ث th | ا i u |

(See details of transliteration on page 'p').



رَكْعَتَا ١

سُورَةُ التَّكْوِيْنِ مَكِّيَّةٌ ١٠٢

أَبَاسُهَا ٩

**AT-TAKĀTHUR**

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.
- * 2. Mutual rivalry in *seeking worldly* increase diverts you *from God*
- * 3. Till you reach the graves.
4. Nay! you will soon come to know.
5. Nay again! you will soon come to know.
- * 6. Nay! if you only knew with certain knowledge,
7. You will surely see Hell *in this very life*.
8. Aye, you will surely see it with the eye of certainty.
9. Then, on that day you shall be called to account about the *worldly* favours.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ١

أَلْهَكُمُ التَّكَاثُرُ ٢

حَتَّى زُذْتُمُ الْمَقَابِرَ ٣

كَلَّا سَوْفَ تَعْلَمُونَ ٤

ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ ٥

كَلَّا لَوْ تَعْلَمُونَ عِلْمَ الْيَقِينِ ٦

لَتَرَوُنَّ الْجَحِيمَ ٧

ثُمَّ لَتَرَوُنَّهَا عَيْنَ الْيَقِينِ ٨

ثُمَّ لَتُسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ ٩



رَكْعَتَا ١

سُورَةُ الْعَصْرِ مَكِّيَّةٌ ١٠٣

أَبَاسُهَا ٤

**AL-'AŞR**

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.
- * 2. By the *fleeting* Time,
3. Surely, man is in a *state of* loss,
4. Except those who believe and do good works, and exhort one another to *accept* truth, and exhort one another to be steadfast.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ١

وَالْعَصْرِ ٢

إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَشِيرٌ ٣

إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ ٤

وَذَوَّاصُوا بِالْحَقِّ ٥ وَذَوَّاصُوا بِالصَّبْرِ ٦

- * 102:2. Vying with each other for amassing wealth had made you oblivious,
- * 102:3. Even you reached the graveyards.
- * 102:6. Nay, were you to know the certain knowledge,
- * 103:2. By the *testimony* of time,

ء ' ق q غ gh ع ' ظ ز ط ت ض د 746 ص س ذ dh خ kh ح h ث th ا i u ا

(See details of transliteration on page 'p').



رَكْعَتَانِ

سُورَةُ الْهُمَزَةِ مَكِّيَّةٌ ١٠٤

اِسْمُهَا ١٠

**AL-HUMAZAH**

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.
2. Woe to every backbiter, slanderer,
3. Who amasses wealth and counts it time after time.
4. He thinks that his wealth will make him immortal.
- * 5. Nay! he shall surely be cast into the crushing punishment.
- * 6. And what should make thee know what the crushing punishment is?
7. *It is* Allāh's kindled fire,
- * 8. Which rises over the hearts.
- * 9. It will be closed in on them
- * 10. In *the form of* extended columns.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 ذَلِكُمْ لِكُلِّ هُمَزَةٍ لُّمَزَةٍ
 وَالَّذِي جَمَعَ مَالًا وَعَدَّدَهُ
 يَحْسَبُ أَنَّ مَالَهُ أَخْلَدَهُ
 كَلَّا لَيُنْبَذَنَّ فِي الْحُطَمَةِ
 وَمَا أَدْرَاكَ مَا الْحُطَمَةُ
 نَارُ اللَّهِ الْمَوْقَدَةُ
 الَّتِي تَطْلِعُ عَلَى الْآفَاقِ
 لَتَهَا عَلَيْهِمْ مَوْصِدَةٌ
 فِي عَمَدٍ مُمَدَّدَةٍ



رَكْعَتَانِ

سُورَةُ الْفِيلِ مَكِّيَّةٌ ١٠٥

اِسْمُهَا ٦

**AL-FĪL**

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.
2. Hast thou not seen how thy Lord dealt with the People of the Elephant?†
3. Did He not cause their plan to miscarry?
4. And He sent against them swarms of birds,
5. *Which ate their carrion*, striking them against stones of clay.
6. And *thus* made them like broken straw, eaten up.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ
 الْفِيلِ
 أَلَمْ يَجْعَلْ كَيْدَهُمْ فِي تَضْلِيلٍ
 وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ
 تَرْمِيهِمْ بِحِجَارَةٍ مِّن سِجِّيلٍ
 فَجَعَلَهُمْ كَعَصِفٍ مَّا لَوُلِ

- * 5. Nay, he shall surely be cast into 'Al-Huṭamah'?
- * 6. And what should make **you** know what the 'Huṭamah' is?
- * 8. Which **will** leap at hearts.
- * 9. It will be **enclosed against** them.
- * 10. In **extended columns**.
- † Abraha, the Christian viceroy in Yemen of the King of Abyssinia.

ء ' ق q غ gh ع | ط ṭ ظ ṣ | ض ḍ | ص ṣ | ذ dh خ kh ح h ث th | ا i u |



رَكْعَتَا ١

سُورَةُ قُرَيْشٍ مَكِّيَّةٌ ١٠٦

أَبْلَاقُ ٨

**QURAISH**

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.
- * 2. Because of the attachment of the Quraish—
- * 3. *His* making them attached to *their* journey in winter and summer—
- * 4. They should worship the Lord of this House,
5. Who has fed them against hunger, and has given them security against fear.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ١
إِلَّا يَلْفُ قُرَيْشٍ ٢
الْفِهِمْ رَحْلَةَ الشِّتَاءِ وَالصَّيْفِ ٣
فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ ٤
الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ ۖ وَآمَنَهُمْ ٥
مِنْ خَوْفٍ ٥



رَكْعَتَا ١

سُورَةُ الْمَاعُونِ مَكِّيَّةٌ ١٠٧

أَبْلَاقُ ٨

**AL-MĀ'ŪN**

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.
2. Hast thou seen him who rejects religion?
3. That is the one who drives away the orphan,
4. And urges not the feeding of the poor.
5. So woe to those who pray,
6. But are unmindful of their Prayer.
- * 7. They like to be seen *of men*,
- * 8. And withhold *legal* alms.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ١
أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالدِّينِ ٢
فَذَلِكَ الَّذِي يَدُعُّ الْيَتِيمَ ٣
وَلَا يَحْضُ عَلَى طَعَامِ الْمُسْكِينِ ٤
فَوَيْلٌ لِلْمُصَلِّينَ ٥
الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ ٦
الَّذِينَ هُمْ يُرَاءُونَ ٧
وَيَمْنَعُونَ الْمَاعُونَ ٨

- * 106:2. To bind the Quraish together,
 * 106:3. And to promote their alliance We have devised trade journeys of the winter and the summer—
 * 106:4. Hence they should worship the Lord of this House,
 * 107:7. Those who show off.
 * 107:8. And they deprive people of even small benefits.



رُكُوعًا ١

سُورَةُ الْكَافِرُونَ مَكِّيَّةٌ ١٠٨

أَيَّاهَا ٤

**AL-KAUTHAR**

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.
2. Surely We have given thee abundance of good;
3. So pray to thy Lord, and offer sacrifice.
4. Surely, it is thy enemy who is without issue.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ١

إِنَّا آعْطَيْنَاكَ الْكَوْثَرَ ٢

فَصَلِّ لِرَبِّكَ وَانْحَرْ ٣

إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ ٤



رُكُوعًا ١

سُورَةُ الْكَافِرُونَ مَكِّيَّةٌ ١٠٩

أَيَّاهَا ٧

**AL-KĀFIRŪN**

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.
2. Say, 'O ye disbelievers!
3. 'I worship not that which you worship;
4. 'Nor worship you what I worship.
5. 'And I am not going to worship that which you worship;
6. 'Nor will you worship what I worship.
7. 'For you your religion, and for me my religion.'

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ١

قُلْ يَا أَيُّهَا الْكَافِرُونَ ٢

لَا أَعْبُدُ مَا تَعْبُدُونَ ٣

وَلَا أَتَعْبُدُ عِبْدَؤُنْ مَا أَعْبُدُ ٤

وَلَا أَنَا عَابِدٌ مَا عَبَدْتُمْ ٥

وَلَا أَنْتُمْ عِبْدُؤُنْ مَا أَعْبُدُ ٦

لَكُمْ دِينُكُمْ وَلِيَ دِينِ ٧



رُكُوعًا ١

سُورَةُ النَّصْرِ مَكِّيَّةٌ ١١٠

أَيَّاهَا ٤

**AN-NASHR**

(Revealed after Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.
2. When the help of Allāh comes, and the victory,
3. And thou seest men entering the religion of Allāh in troops,

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ١

إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ ٢

وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ ٣

أَفْوَاجًا ٣

4. Glorify thy Lord, with *His* praise,
and seek forgiveness of Him. Surely
He is Oft-Returning with *compassion*.

فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ إِنَّهُ
يَعْلَمُ كَانَ تَوَّابًا ﴿٤﴾



AL-LAHAB

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.
- * 2. Perished be the two hands of Abū Lahab, and he will perish.
3. His wealth and what he has earned shall avail him not.
4. Soon shall he enter into a blazing fire;
- * 5. And his wife *too*, who goes about slandering.
6. Round her neck shall be a halter of twisted palm-fibre.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾
تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ ﴿٢﴾
مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ ﴿٣﴾
سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ ﴿٤﴾
وَأَمْرَأَتُهُ حَمَّالَةَ الْحَطَبِ ﴿٥﴾
فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ ﴿٦﴾



AL-IKHLĀS

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.
2. Say, 'He is Allāh, the One;
3. 'Allāh, the Independent and Besought of all.
4. 'He begets not, nor is He begotten;
5. 'And there is none like unto Him.'

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾
قُلْ هُوَ اللَّهُ أَحَدٌ ﴿٢﴾
اللَّهُ الصَّمَدُ ﴿٣﴾
لَمْ يَلِدْ وَلَمْ يُولَدْ ﴿٤﴾
لَمْ يَكُن لَّهُ كُفُوًا أَحَدٌ ﴿٥﴾

- * 2. Perished be the two hands of Abū Lahab, **and so perish he.**

Note: Abū Lahab, *father of the flames*, is applicable to a person of fiery and rebellious nature and to one who inflames others.

- * 5. And **his woman** *too*, who goes about **carrying the firewood.**



رُكُوعًا ١

سُورَةُ الْفَلَقِ مَدَنِيَّةٌ ١١٣

أَيَّاهَا ٦

**AL-FALAQ**

(Revealed after Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.
- * 2. Say, 'I seek refuge in the Lord of the dawn,
3. 'From the evil of that which He has created,
4. 'And from the evil of the night when it overspreads,
5. 'And from the evil of those who blow into knots *to undo them*,
6. 'And from the evil of the envier when he envies.'

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ١

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ٢

مِنْ شَرِّ مَا خَلَقَ ٣

وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ ٤

وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ ٥

وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ٦



رُكُوعًا ١

سُورَةُ الْاِنْسَانِ مَدَنِيَّةٌ ١١٤

أَيَّاهَا ٧

**AN-NĀS**

(Revealed after Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.
2. Say, 'I seek refuge in the Lord of mankind,
3. 'The King of mankind,
4. 'The God of mankind,
5. 'From the evil of the sneaking whisperer,
6. 'Who whispers into the hearts of men,
7. 'From among the Jinn and mankind.'

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ١

قُلْ أَعُوذُ بِرَبِّ النَّاسِ ٢

مَلِكِ النَّاسِ ٣

إِلَهِ النَّاسِ ٤

مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ٥

الَّذِي يُوْخِسُ فِي صُدُورِ النَّاسِ ٦

مِنْ الْجِنَّ وَالنَّاسِ ٧

- * 2. Say, 'I seek refuge with the Lord of **cleaving**,

**Prayer offered at the completion
of the recitation of the Holy Qur'ān**

اَللّٰهُمَّ ارْحَمْنِيْ بِالْقُرْاٰنِ الْعَظِيْمِ وَاَجْعَلْهُ لِيْ اِمَامًا وَّنُوْرًا وَّهَدًى وَّرَحْمَةً
اَللّٰهُمَّ ذَكِّرْنِيْ مِنْهُ مَا نَسِيْتُ وَعَلِّمْنِيْ مِنْهُ مَا جَهِلْتُ وَاَرْزُقْنِيْ تِلَاوَتَهُ
اِنَاءَ اللَّيْلِ وَالنَّهَارِ وَاَجْعَلْهُ لِيْ حُجَّةً يَّا رَبَّ الْعَالَمِيْنَ

O Allāh, have mercy on me with (the blessings of) the Great Qur'ān. Make it for me a Model, Light, Guidance and Mercy. O my Allāh, remind me whatever I have forgotten of it and teach me what I do not know of it. Grant me its recitation in the watches of the night and in the hours of day. O Lord of the worlds, make it an Authority for me for my benefit. Āmīn

SOME ARABIC WORDS EXPLAINED

- Abū Lahab*: His real name was ‘Abdul-‘Uzzā and he was an uncle of the Holy Prophet^{sa}.
- Al-Jūdī*: is one of those mountains which divide Armenia on the south from Mesopotamia and that part of Assyria which is inhabited by the Kurds, from whom the mountain took the name of Cardū or Gardu but the Greeks turned it into Gordyaei. The remains of the ark were to be seen on the Gordyaen mountains, and Emperor Heraclius is said to have gone from the town of Thamanin up to the mountain al-Jūdī and saw the place of the ark. There was also formerly a famous monastery on one of these mountains called *the monastery of the ark*.
- Allāh*: The proper name of God.
- Aṣ-Ṣafā wal-Marwah*: Two hills near the Ka‘bah in Mecca which Arabian history and the traditions of Islām connect with the story of Hagar and Ishmael. Abraham left them in the wilderness near these hills. They stand as a monument to Hagar’s travail when she ran between them seven times in search of water for Ishmael, and seven circuits between these hills constitute one of the rites of the Pilgrimage.
- ‘Arafāt*: The name given to a plain or valley near Mecca where pilgrims halt in the latter portion of the ninth day of Dhū’l-Ḥijjah. It is nine miles from Mecca and the halt of the pilgrims at this place forms one of the principal ceremonies of the Pilgrimage.
- Badr*: Literally meaning ‘full moon,’ is the name of a place on the route between Mecca and Medina. Here the first regular battle took place between Muslims and the Quraish of Mecca in which the Quraishite power received a severe shaking.
- Bahīrah*: A name given by pagan Arabs to a she-camel (according to some also an ewe or a she-goat) which they let loose to feed, after slitting its ears. It was dedicated to some god and its milk was not used, nor its back.
- Ba‘l*: The name of a god, probably the sun-god.
- Becca*: is the name given to the valley of Mecca. The word is also considered by some to be the same as Mecca, its *mīm* having been changed into *bā*.
- Dhun-Nūn* or *Ṣāhibul-Ḥūt*: The Prophet Jonah.
- Dhul-Qarnain*: mentioned in the Qur’ān refers to King Cyrus, the founder of the Medo-Persian empire which represented the two horns of the ram of Daniel’s famous dream.
- Ḥajj*: Pilgrimage to the Ka‘bah.
- Ḥām* or *Hāmi*: A camel forbidden to be used by the Arabs for riding or carrying burdens. The she-camel was neither ridden nor shorn of her hair and was not debarred from pasture or water.
- Ḥunain*: Scene of an important battle between the Holy Prophet^{sa} and certain pagan tribes of Arabia in 8 A. H. The place lies to the south-east of Mecca, about 15 miles from it.
- Iblīs*: is a being who contains little of good and much of evil and who, on account of his having despaired of God’s mercy, owing to his disobedience, is left perplexed and confounded. *Iblīs* may be said to represent the powers of evil as distinguished from the powers of good.

Idrīs: Enoch of the Bible.

Jālūt: In the Bible the parallel name is Goliath (I Sam. 17: 4) which means, running, ravaging and destroying spirits or 'a leader' or 'a giant'.

Jinn: This word has been applied in the Qur'ān to the following:

- (a) Evil spirits which inspire evil thoughts in the minds of men. They are the agents of Satan;
- (b) Some imaginary beings whom the infidels worshipped but who existed nowhere in the world;
- (c) The inhabitants of northern hilly tracts of Europe, of white and red colour, whom other peoples looked upon as beings separate from other human beings and who lived detached from the civilized peoples of Asia but who were destined to make great material progress in the latter days and to lead a great revolt against religion;
- (d) Peoples belonging to alien religions and nationalities; and
- (e) Wild and savage peoples who in pre-historic times, before man had developed enough morally to be given a revealed code of laws, lived in caves and hollows of the earth and were subject to no rules of conduct.

Ka'bah: The sacred House at Mecca to which Muslims turn their faces while praying.

Mann: The root meaning of this word is: (1) a favour; (2) anything obtained without trouble or difficulty; (3) honey-dew.

Mash'rul-Harām: is the name given to a small hill in Muzdalifah which lies between Mecca and 'Arafāt. It is about six miles from Mecca. Here the pilgrims stop for the night after their return from 'Arafāt on the evening of the ninth day of the month of Ḥajj.

Qiblah: Literally meaning direction to which a person turns while praying, refers to the Ka'bah at Mecca.

Quraish: A famous tribe of Mecca to which the Holy Prophet^{sa} belonged.

Rā'inā: The word means, 'look to us', but with a little change of the accent the word means, a foolish or conceited person.

Sā'ibah: A she-camel set free by the Arabs to go wherever she pleased, generally as an offering to the gods. Often a she-camel having given birth to ten female young ones was let loose to pasture where she would, and she was not ridden nor was her milk drunk except by her young.

Salwā: A whitish bird resembling a quail found in some parts of Arabia and the neighbouring countries. The root meaning of this word is: (1) whatever renders a person contented and happy; (2) honey.

Shahru Ramaḍān: The Islamic month of fasting.

Ṭālūt: In the Bible the parallel name is Saul (I Sam. 10: 23).

Ṭuwā: The name of the valley where the first manifestation of God to Moses took place.

'Umrah: Lesser Pilgrimage in which some of the rites of the Pilgrimage are left out.

Unẓurnā: The word means, 'have regard for us'.

Wādiun-Naml: The name of a valley which is situated between Jibrūn and 'Asqalān, and Namlah is the name of a tribe.

Waṣīlah: A she-camel that was let loose by the Arabs in the name of a god after she had given birth to seven female ones consecutively. If, at the seventh birth, she bore a pair, male and female, these were also let loose.

Zaid: A freed-slave of the Holy Prophet^{sa} to whom was married (and afterwards divorced by him) Zainab, the daughter of the Holy Prophet's^{sa} aunt.

Zakāt: Literally meaning increase, purification; technically signifies the obligatory alms prescribed by Islām.

Zaqqūm: It is a dust-coloured tree, having small round leaves without thorns. It has a pungent odour and is bitter. The word also means, any deadly food.

Index

Reference to chapters is given before colon followed by reference to verse(s). Multiple references to a topic are separated by semicolon(s).

AARON (Prophet Hārūn)

- Moses prays that — be appointed to assist him. _____ 20:30-36; 26:14; 28:35.
 — is appointed Prophet. _____ 4:164; 6:85; 10:76; 19:54; 21:49.
 — opposes worship of calf. _____ 20:91.
 Moses angry with — over worship of calf by his people. _____ 7:151; 20:93, 94.
 Moses prays for forgiveness of — _____ 7:152.
 Allāh's favours on — _____ 37:115.

ABRAHAM (Prophet Ibrāhīm)

- Truth about — is in the Holy Qur'ān. _____ 19:42.
 — was of the party of Noah. _____ 37:84.
 — warns his father against idol worship. _____ 6:75.
 — was sent to people who worshipped idols and stars. _____ 6:77-79; 21:53.
 — reasons with his people against worship of stars. _____ 6:77-79; 37:89-91.
 — breaks idols and exposes their weakness. _____ 21:58, 59; 37:94.
 — cast into the fire. _____ 21:69, 70; 37:98.
 — emigration of. _____ 21:72; 37:100.
 — prays for his father's forgiveness. _____ 9:114; 19:48; 26:87; 60:5.
 — receives Allāh's commands and fulfils them. _____ 2:125.
 — receives glad tidings of birth of Ishmael. _____ 37:102.
 — given good news of birth of Isaac. _____ 11:72; 37:113.
 — is given the news of birth of Jacob. _____ 11:72; 21:73.
 — dreams of sacrificing his son Ishmael. _____ 37:103.
 — leaves Ishmael in a barren valley. _____ 14:38.
 — builds the House of Allāh. _____ 2:128.
 — prays with Ishmael for the raising of a Messenger of Allāh among people of Mecca. _____ 2:128-130.
 — commanded to proclaim the Pilgrimage unto mankind. _____ 22:28.
 — and his guest messengers who brought the news of the punishment of the people of Lot. _____ 11:71, 77; 51:33.
 — brings roasted calf for guests. _____ 11:70.
 — pleads with Allāh for the people of Lot. _____ 11:75.
 — argues with king. _____ 2:259.
 — enquires about renaissance of his people. _____ 2:261.
 — was most truthful. _____ 19:42.
 — and Isaac and Jacob were men of power and vision. _____ 38:46.

ABLUTION

- Performance of — before ṣalāt. _____ 5:7.

ABŪ LAHAB

- and his wife. _____ 111:2-6.

ا i u ا | th ث | h ح | kh خ | dh ذ | ص s | ض d | ط t | ظ z | ع ' | gh غ | q ق | ' ء

(See details of transliteration on page 'p').

ACTIONS

- consequences of _____ 17:14.

ACTIONS — GOOD AND EVIL

See under Deeds

ADAM

- was the first Prophet. _____ 2:31.
 Surprise of angels on — being appointed Khalīfah. _____ 2:31.
 — was given knowledge of things created and was made aware of Divine attributes. _____ 2:32.
 Angels were commanded to assist —. _____ 2:35; 7:12; 15:30; 17:62; 20:117.
 — was commanded to keep away from one tree. _____ 2:36; 7:20.
 — covers himself with leaves of the tree of heaven
 (i.e. began to cover up his mistakes by doing good deeds). _____ 7:23.
 — did not disobey designedly. _____ 20:116.
 — was created by the two hands of Allāh
 (i.e. was equipped with physical, moral and spiritual faculties). _____ 38:76.
 — was instructed in elementary cultural values. _____ 20:119, 120.
 — dwelt in garden. _____ 2:36.
 — was commanded to emigrate. _____ 2:37, 39.
 — was created out of clay. _____ 3:60.
 — had two sons. _____ 5:28.

ADMINISTRATION OF PUBLIC AFFAIRS

- Entrusting authority in the hands of those best fitted to discharge it. _____ 4:59.
 Chosen representatives of people to consult them in —. _____ 3:160.
 — by mutual consultation. _____ 42:39.
 Obligatory to obey Allāh and His Messenger and those in authority. _____ 4:60.
 Exercising authority over people equitably and with justice. _____ 4:59.
 Safeguarding defence and security of state. _____ 3:201.

ADOPTION

- Adopted sons not recognised. _____ 33:5.

ADORNMENT

- of oneself is allowed. _____ 2:213; 15:17; 7:33.

ADULTERY

- is forbidden. _____ 17:33; 25:69.
 — punishment of —. _____ 24:3.
 Evidence required to prove charge of —. _____ 24:5.
 Punishment for loose behaviour short of —. _____ 4:16, 17.
 Accusing wife of — and punishment for false accusation. _____ 24:7-11.
 Accusing chaste women of —. _____ 24:4.
 Adulterer marrying an adulteress or idolatress. _____ 24:3.

AFFLICTIONS

- Purpose behind —. _____ 2:156-158.

AGREEMENTS (*See under Covenants*)

AL-A‘RĀF

People of — means the true believers. _____ 7:47.

ALLĀH

Existence of —. _____ 2:22; 2:29; 3:3; 3:19; 6:74; 13:3, 4; 22: 19; 87:2-6.

Unity of —. _____ 2:164; 112:2.

None is to be worshipped except —. _____ 2:117; 2:164; 2:256; 3:3; 3:19.

— is the Light of the heavens and the earth. _____ 24:36.

None is like unto —. _____ 42:12; 112:5.

Human eyes cannot see —. _____ 6:104.

— manifests Himself through attributes. _____ 6:104.

— shows His servants way to reach Him. _____ 29:70.

Effort to meet — necessary. _____ 84:7.

All creation needs —. _____ 112:3.

— has detailed knowledge of every thing. _____ 2:256; 10:62.

— closer to man than his jugular vein. _____ 50:17.

— alone knows the unknown. _____ 27:66.

— knows the overt and the hidden. _____ 3:30.

— has all power to fulfil His decrees. _____ 2:21.

— chooses Messengers to guide mankind. _____ 22:76.

— makes His Messengers prevail over opponent. _____ 58:22.

— sends angels to help the steadfast. _____ 41:31, 32.

— has no partners. _____ 2:117; 6:164; 25:3.

— is free from all defects. _____ 2:33.

— has no progeny. _____ 2:117; 4:172; 6:101; 18:5, 6.

— did not take any wife or son unto Himself. _____ 17:112; 72:4.

— did not beget nor is begotten. _____ 112:4.

— has no associates. _____ 9:31.

— is Holy and Exalted and is far above attributes
which idolators claim for their gods. _____ 17:44.

— not subject to slumber. _____ 2:256.

— not burdened by care of heavens or earth. _____ 2:256.

— not tired by creating heavens or earth. _____ 50:39.

— never forgets. _____ 19:65; 20:53.

— does not wrong anyone. _____ 3:183; 10:45.

— is the First, the Last, the Manifest and the Hidden. _____ 57:4.

— never enjoins foul deeds. _____ 7:29.

— is not fed. _____ 6:15; 51:58.

— never destroys any township without warning. _____ 17:16; 26:209; 28:60.

All things submit to His will and are obedient to the laws made by —. _____ 13:16.

Laws of — never change. _____ 17:78; 35:44.

— alone has knowledge of future and past. _____ 20: 111.

One should not despair of the mercy of —. 6:13, 55; 7:157; 10:59; 11:120; 12:88; 39:54; 40:8.

— alone has power to bestow life. _____ 15:24.

(i) ALLĀH, ASSOCIATING PARTNERS WITH (*Shirk*)

(ii) ALLĀH, ATTRIBUTES OF

a i u | th ث | h ح | kh خ | dh ذ | s ص 760 d ض | t ط | z ظ | ' ع | gh غ | q ق | ' ء

| | |
|---|--|
| Attributes, One of Exalted (Rafī‘ud-Darajāt) | 40:16. |
| Awarder of appropriate punishment, Avenger. (Al-Muntaqim) | 3:5; 39:38. |
| Beneficent, (Al-Birr) | 52:29. |
| Besought of all, the Independent, (Aş-Şamad) | 112:3. |
| Bestower, The Great (Al-Wahhāb) | 3:9; 38:36. |
| Bestower of Favours, (Al-Mun‘im) | 1:7. |
| Bestower of Honour, (Al-Mu‘izz) | 3:27. |
| Bestower of Security, (Al-Mu‘min) | 59:24. |
| Bounty, The Possessor of (Dhuṭṭaul) | 40:4. |
| Bountiful, All-Embracing, (Al-Wāsi‘) | 4:131; 24:33. |
| Compassionate, (Ar-Ra‘ūf) | 3:31; 24:21. |
| Creator, (Al-Khāliq) | 36:82; 59:25. |
| Creators, The Best of (Aḥsanul-Khāliqin) | 23:15. |
| Destroyer, The (Al-Mumīt) | 40:69; 50:44; 57:3. |
| Director to the right way, (Ar-Rāshid) | 72:3. |
| Disposer of Affairs, The Keeper. (Al-Wakīl) | 3:174; 4:82; 11:13; 17:3; 33:4. |
| Effacer of sins, (Al-‘Afuww) | 4:150; 22:61; 58:3. |
| Enlarger of the means of subsistence, (Al-Bāsiṭ) | 17:31; 30:38; 42:13. |
| Exalted, (Al-Mutakabbir) | 59:24. |
| Exalter, (Ar-Rafī‘) | 40:16. |
| Fashioner, (Al-Muṣawwir) | 59:25. |
| First, (Al-Awwal) | 57:4. |
| Forbearing, (Al-Ḥalīm) | 2:226; 22:60; 33:52; 64:18. |
| Forgiver, The Great (Al-Ghaḥfār) | 22:61; 38:67; 64:15. |
| Forgiver of Sins, (Ghāfiriz-Zanb) | 40:4. |
| Forgiving, Liberal in (Wāsi‘ul-Maghfirat) | 53:33. |
| Forgiving, The Most (Al-Ghaḥūr) | 4:24, 44, 97; 22:61; 58:3; 60:13; 64:15. |
| Friend, (Al-Walīyy) | 4:46; 12:102; 42:10, 29. |
| Gatherer, Assembler of mankind on the Day of Judgement, (Al-Jāmi‘) | 3:10; 34:27. |
| Generous, The Most (Al-Akram) | 96:4. |
| Glorious, (Al-Majīd) | 85:16. |
| Gracious, (Ar-Raḥmān) | 1:3. |
| Great, (Al-‘Azīm) | 42:5; 56:97. |
| Great, Incomparably (Al-Kabīr) | 4:35; 22:63; 31:31; 34:24. |
| Guardian, (Al-Ḥafīẓ) | 34:22. |
| Guardian, (Al-Wakīl) | 4:172. |
| Guide, (Al-Hādī) | 22:55. |
| Helper, (An-Naṣīr) | 4:46. |
| Hidden, One through whom hidden reality of everything is revealed, (Al-Bāṭin) | 57:4. |
| High, (Al-‘Alī) | 4:35; 22:63; 31:31; 42:5; 42:52. |
| High, The Most (Al-Muta‘āl) | 13:10; 42:5; 87:2; 92:21. |

| | |
|--|-------------------------------------|
| Holy One, (Al-Quddūs) | 59:24. |
| Incomprehensible, The Knower of all subtleties, | |
| The Benignant, (Al-Laṭīf) | 6:104; 12:101; 22:64; 31:17; 42:20. |
| Indulgent, The Most (Al-‘Afuww) | 4:44. |
| Inheritor, (Al-Wārith) | 15:24; 21:90; 28:59. |
| Judge, (Al-Fattāh) | 34:27. |
| Judges, The Best of (Khairul-Ḥākimīn) | 10:110; 95:9. |
| Judge, The Wise. (Al-Ḥakīm) | 35:3. |
| King of Mankind, (Malikin-Nās) | 114:3. |
| Knower of the unseen and the seen, (‘Ālimul-Ghaibi wash-Shahādah) | 59:23. |
| Last, (Al-Ākhir) | 57:4. |
| Life-giver, (Al-Muḥyī) | 30:51; 40:69. |
| Light, (An-Nūr) | 24:36. |
| Living, (Al-Ḥayy) | 2:256; 3:3. |
| Lord, (Ar-Rabb) | 1:2; 5:29. |
| Lord of Great Ascents, (Dhul-Ma‘ārij) | 70:4. |
| Lord of Honour, (Al-Majīd) | 85:16. |
| Lord of Majesty, (Al-Jalāl) | 55:28. |
| Lord of Retribution, (Dhuniqām) | 39:38. |
| Lord of Sovereignty, (Mālikal-Mulk) | 3:27. |
| Lord of the Throne, (Dhul ‘Arsh) | 21:23; 40:16; 85:16. |
| Loving, (Al-Wadūd) | 11:91; 85:15. |
| Maker, (Al-Bārī) | 59:25. |
| Manifest Truth, (Al-Ḥaqqul-Mubīn) | 24:26. |
| Manifest, He to whose existence every created thing clearly point. (Aẓ-Ẓāhir) | 57:4. |
| Master of the Day of Judgement, (Mālikī Yaumiddīn) | 1:4. |
| Master, The Excellent (Ni‘mal-Maulā) | 22:79. |
| Merciful, (Ar-Raḥīm) | 1:3; 4:24, 67, 97. |
| Mighty, (Al-‘Azīz) | 4:57; 22:75; 59:24; 64:19. |
| Nigh, The Nearest One, (Al-Qarīb) | 34:51. |
| Noble, (Al-Karīm) | 27:41. |
| Oft-returning with Compassion, | |
| The Acceptor of Repentance, (At-Tawwāb) | 2:55; 4:65; 24:11; 49:13; 110:4. |
| Omnipotent, (Al-Muqtadir) | 54:43, 56. |
| One, The (Al-Wāḥid) | 13:17; 38:66; 39:5. |
| Opener of doors of success for mankind, (Al-Fattāh) | 34:27. |
| Originator, The Author of Life, (Al-Badī‘) | 2:118; 30:28; 85:14. |
| Peace, The Source of (As-Salām) | 59:24. |
| Possessor of Power and Authority, (Al-Qadīr) | 16:71; 30:55; 64:2. |
| Powerful, (Al-Qawī) | 22:75; 33:26; 40:23; 51:59. |
| Praiseworthy, (Al-Ḥamīd) | 22:65; 31:27; 41:43; 42:29; 60:7. |
| Preserver, He Who preserves the faculties of all living things, The Powerful, (Al-Muqīt) | 4:86. |
| Protector, (Al-Muhaimin) | 59:24. |

| | |
|---|---|
| Provider, The Best (Khairur-Rāziqīn) | 22:59; 34:40; 62:12. |
| Punishment, Severe in (Shadīdul-'Iqāb) | 40:4. |
| Reckoner, (Al-Ḥasīb) | 4:7, 87. |
| Reckoning, Swift at (Sarī'ul-Ḥisāb) | 13:42. |
| Repeater, Reproducer of life, (Al-Mu'īd) | 30:28; 85:14. |
| Repentance, Acceptor of (Qābilit-Taub) | 40:4. |
| Requite, Possessor of the Power to (Dhuntiḡām) | 3:5. |
| Self-subsisting and All-sustaining, (Al-Qayyūm) | 2:256; 3:3; 20:112. |
| Self-sufficient, (Al-Ghanī) | 2:268; 22:65; 27:41; 31:27; 60:7; 64:7. |
| Sovereign, (Al-Malik) | 59:24. |
| Strong, (Al-Matīn) | 51:59. |
| Subduer or Reformer, (Al-Jabbār) | 59:24. |
| Sufficient, (Al-Kāfi) | 39:37. |
| Supreme, The Most (Al-Qahhār) | 12:40; 38:66; 39:5. |
| Sustainer, The Great (Ar-Razzāq) | 22:59; 51:59; 62:12. |
| Swift to take Account, (Sarī'ul-Ḥisāb) | 3:200. |
| True, The (Al-Ḥaqq) | 10:33. |
| Unique, The Lord of Unity, (Al-Aḥad) | 112:2. |
| Watchful, (Ar-Raqīb) | 33:53. |
| Wise, The (Al-Ḥakīm) | 4:57; 2:130; 59:25; 64:19. |
| Witness, The Observer, (Ash-Shahīd) | 4:80; 33:56; 34:48. |
| (iii) ALLĀH, FAVOURS OF | |
| — are countless. | 14:35; 16:19. |
| Allāh is gracious to mankind. | 27:74. |
| (iv) ALLĀH, FRIENDSHIP WITH | |
| — is for those who are mindful of their duty. | 45:20. |
| — is for those who believe. | 2:258. |
| — is sufficient. | 4:46. |
| Allāh is the Guardian friend. | 42:10. |
| (v) ALLĀH, GLORIFICATION OF, WITH HIS PRAISE | |
| Everything glorifies Allāh. | 17:45; 24:42; 59:2; 62:2. |
| Allāh enjoins all to glorify Him with His praise. | 33:43; 40:56; 87:2. |
| Glorify Allāh before sunrise, at sunset and at night. | 50:40, 41. |
| Glorify Allāh at the setting of the stars. | 52:50. |
| Glorify Allāh during the greater part of the night. | 76:27. |
| Angels glorify Allāh. | 2:31; 40:8. |
| Thunder glorifies Allāh with His praise. | 13:14. |
| Birds (i.e. spiritually exalted people) | |
| and the mountains (i.e. the chiefs) glorify Allāh. | 38:19, 20. |
| Mountains and birds (i.e. righteous people) | |
| celebrated Allāh's praise with David. | 21:80; 34:11. |
| (vi) ALLĀH, KNOWLEDGE OF | |
| — extends over heavens and earth. | 2:256. |

| | |
|--|---------------------|
| — of what troubles the mind of man. | 50:17. |
| — about the Hour and all that is in the wombs. | 41:48. |
| — concerning the secret and hidden. | 20:8. |
| — of secret thoughts and open words. | 6:4. |
| — of every falling leaf | 6:60. |
| — of secret counsels. | 58:8. |
| (vii) ALLĀH, LOVE OF | |
| — for those who trust in Him. | 3:160. |
| — gains one His blessings. | 27:9. |
| — secured by turning to Him. | 2:223. |
| — for the steadfast. | 3:147. |
| — those who fulfil their duty. | 3:77; 9:4, 7. |
| — for those who judge equitably. | 5:43. |
| — for those who do good to others. | 2:196; 3:135, 149. |
| — can be won by all who strive for it. | 29:70. |
| (viii) ALLĀH, MEETING WITH | |
| Those who do not believe in — are arrogant. | 16:23; 25:22. |
| (ix) ALLĀH, MERCY OF | |
| Sinners can obtain —. | 39:54. |
| — embraces every thing. | 6:148; 7:157; 40:8. |
| — is boundless. | 10:59; 39:54; 40:8. |
| Allāh has charged Himself with mercy. | 6:13, 55. |
| None should despair of —. | 12:88; 39:54. |
| Man has been created to be recipient of —. | 11:120. |
| — is for him who sues for forgiveness. | 4:111. |
| (x) ALLĀH, REMEMBRANCE OF | |
| Peace of mind is attained through —. | 13:29. |
| Increase of courage and faith through —. | 8:46. |
| Prosperity is attained through —. | 62:11. |
| (xi) ALLĀH'S REVEALING HIMSELF TO MAN | |
| Allāh reveals Himself through His chosen servants. | 4:164-166. |
| Allāh has revealed Himself through Messengers to every nation. | 10:48. |
| Allāh has sent Warners to all people. | 35:25. |
| Allāh reveals Himself in various forms. | 42:52, 53. |
| Disbelievers are also shown significant true dreams. | 12:37, 44. |
| (xii) ALLĀH, SEEKING FORGIVENESS OF | |
| — is a means of attaining prosperity and strength. | 11:53; 71:11-13. |
| By — one absorbs His mercy. | 4:65. |
| By — one protects oneself from His punishment. | 8:34. |
| (xiii) ALLĀH, SIGNS OF | |
| — mean His commandments. | 2:243. |
| Believers are commanded to keep away from those who mock at —. | 4:141. |

(xiv) ALLĀH, SPENDING IN THE CAUSE OF

| | |
|--|-------------------------|
| — is obligatory. _____ | 2:196; 57:8, 11; 64:17. |
| Warning against holding back from—. _____ | 2:196; 47:39. |
| — should be of the best. _____ | 2:268; 3:93. |
| Benefit of—. _____ | 64:17, 18. |
| — after victory does not equal — before it. _____ | 57:11. |
| — should not be followed by reproaches. _____ | 2:263, 265. |
| Allāh multiplies His favours unto those who are —. _____ | 2:246, 262. |
| How much should one be —. _____ | 2:220. |
| On whom should one spend for Allāh's cause. _____ | 2:216. |
| — openly as well as secretly. _____ | 2:275. |

(xv) ALLĀH, THOSE WHO SPEND IN THE CAUSE OF

| | |
|---------------------------|------------|
| — shall prosper. _____ | 2:4-6. |
| Glad tidings for —. _____ | 22:35, 36. |
| Recompense of —. _____ | 2:273. |

ANGELS

| | |
|--|-------------------------------|
| — bear witness to the unity of Allāh. _____ | 3:19. |
| The righteous believe in —. _____ | 2:178. |
| Disbelieving in — is straying away from right path. _____ | 4:137. |
| — do as they are commanded by Allāh. _____ | 66:7. |
| — have no sex. _____ | 37:151. |
| Coming of —. _____ | 6:112, 159; 16:34; 25:22, 23. |
| — and spirits descend by command of Allāh. _____ | 97:5. |
| — have only that much knowledge as they are given. _____ | 2:33. |
| — differ in their capacities and strength. _____ | 35:2. |
| — bear the throne (i.e. the attributes of the Lord). _____ | 69:18. |
| Guardian —. _____ | 13:12. |
| Recording —. _____ | 82:11-13. |

ANGELS, DUTIES OF

| | |
|---|---------------|
| i. Convey the word of Allāh. _____ | 22:76. |
| ii. Take charge of souls. _____ | 32:12. |
| iii. Bring punishment on enemies of Prophets. _____ | 6:159; 96:19. |
| iv. Help believers and give them glad tidings. _____ | 41:31-33. |
| v. Create awe and fear in the minds of enemies of Prophets. _____ | 3:125, 126. |
| vi. Bear witness to unity of Allāh. _____ | 3:19. |
| vii. Vouchsafe the truth of Prophets. _____ | 4:167. |
| viii. Glorify Allāh with His praise. _____ | 39:76. |
| ix. Ask forgiveness for those who believe. _____ | 40:8; 42:6. |
| x. Pray for blessings to be sent on believers and on the Holy Prophet ^{sa} . _____ | 33:44, 57. |
| xi. Keep peoples' records. _____ | 82:11-13. |
| xii. Make believers firm. _____ | 8:13. |

ANŞĀRS (THE HELPERS)

| | |
|---|--------|
| Allāh is pleased with —. _____ | 9:100. |
| Allāh has turned with mercy to —. _____ | 9:117. |

APOSTATE

- No damage is caused to Allāh's religion by anyone becoming an—, _____ 3:145.
 Promise of guiding large numbers of people in place of person who becomes an—, ____ 5:55.
 No secular penalty for an—, _____ 2:218; 3:87—91; 3:145; 4:138; 5:55; 16:107.

ARABS, THE

- before the Holy Prophet's advent—made human sacrifices to idols, _____ 6:138.
 — regarded the birth of a daughter as a misfortune, _____ 16:59, 60; 43:18.
 buried their daughters alive, _____ 16:60.
 — denied beneficence of Allāh, _____ 21:37.

ARK, THE

- Noah was commanded to make —, _____ 11:38; 23:28.
 Moses was placed in — by his mother and was put in the river, _____ 20:40.
 — restored to Banī Isrā'īl, _____ 2:249.

ATONEMENT

- rejected, _____ 6:165.

BADR, THE BATTLE OF

- Prophecies concerning — in the Holy Qur'ān, _____ 30:5; 54:45-49.
 Enemy's demand of judgment at —, _____ 8:20.
 Sign in —, _____ 3:14.
 Divine help in —, _____ 3:124; 8:10; 8:18.
 Muslims strengthened in —, _____ 8:12.
 Position of the parties in —, _____ 8:43.
 Unbelievers marched in exultation to —, _____ 8:48, 49.
 Unbelievers smitten in —, _____ 8:51, 52.
 Prisoners of war taken in —, _____ 8:71.

BAI'AT (INITIATION)

- of the Prophet is the — of Allāh, _____ 48:11.
 Holy Prophet^{sa} took the — of his companions at Ḥudaibiyah, _____ 48:19.
 Holy Prophet^{sa} was commanded to accept the — of women, _____ 60:13.
 The words of the —, _____ 60:13.

BAITUL-ḤARĀM (KA'BAH)

- First House established for mankind, _____ 3:97.
 — is made a resort for mankind, _____ 2:126.
 — is the place of Abraham and Pilgrimage to the House is a duty, _____ 3:98.
 — is made a place of security, _____ 2:126; 3:98.
 — is called Ka'bah, _____ 5:98.
 — is also called Masjīd-ul-Ḥarām, _____ 17:2.
 Prophecy of — remaining secure from attack, _____ 52:5, 6.

BANQUET (MĀ'IDAH)

- Jesus' prayer for — for his people, _____ 5:115.

BAPTISM, THE DIVINE

- Invitation to adopt the religion of Allāh, _____ 2:139.

BARZAKH

After death there is a barrier against returning to this world. _____ 23:101.

BATTLE

- of Ahzāb. _____ 33:11-26.
- of Badr. (*See under* BADR)
- of Hunain. _____ 9:25.
- of Khaibar. _____ 33:28.
- of Tabūk. _____ 48:12.
- of Uḥud. _____ 3:122, 123, 128, 153-156.

BEGGING

- is discountenanced. _____ 2:274; 4:33.

BELIEF (ĪMĀN)

- explained. _____ 49:15, 16.
- alone is not enough. _____ 3:180; 29:3, 4.
- Difference between — and satisfaction of mind. _____ 2:261.
- Commandment of believing in Allāh and the Messenger. _____ 3:180; 4:171; 7:159; 57:8; 64:9.
- in all Prophets and their Books. _____ 2:137; 29:47.
- Reward of — and sacrifice of wealth and person for the cause of Allāh. _____ 61:11-13; 64:10.
- in life Hereafter. _____ 2:5.
- goes with good deeds. _____ 2:26; 18:89; 41:9; 95:7.
- Seeing Signs of Allāh strengthens faith. _____ 9:124; 33:22, 23; 47:18.
- at the approach of punishment is not acceptable. _____ 10:52, 53, 91-93; 40:86.

BELIEVERS, THE TRUE

- Qualities of— _____ 2:4-6, 166, 286; 8:3-5, 75, 76; 9:124; 24:52, 53, 63; _____ 31:5, 6; 32:16, 17; 42:24; 58:23.
- firmly stand on sure knowledge. _____ 12:109.
- Allāh is the friend of—. _____ 2:258; 3:69; 8:20; 47:12.
- Allāh takes it upon Himself to help—. _____ 22:39; 30:48.
- High ranks for—. _____ 9:20; 20:76; 58:12.
- will receive great bounties from Allāh. _____ 33:48.
- Allāh guides — out of darkness into the light. _____ 2:258.
- are free from fear or grief. _____ 5:70; 6:49.
- Allāh adds to the guidance of—. _____ 47:18.
- Seeking pleasure of Allāh is the main objective of—. _____ 9:72.
- Successful believers, _____ 23:2-12.
- Good actions of — will not be disregarded. _____ 21:95.
- are promised delightful abodes and Gardens of Eternity. _____ 9:72.
- are honoured. _____ 30:16.
- will have forgiveness and honourable provision. _____ 8:5, 75.
- Honourable reward prepared for—. _____ 33:45.
- Great reward promised for—. _____ 4:147; 17:10.
- Unending reward for—. _____ 41:9; 84:26; 95:7.
- hasten to do good works and are foremost in them. _____ 23:62.

- BIBLE, The
Perversion of —. _____ 2:80; 5:14, 16.
- BOOKS
Prophecy of the spread of —. _____ 81:11.
- BOOKS, THE MOTHER OF THE ('UMMUL-KITĀB) _____ 13:40; 43:5.
Holy Qur'ān is —. _____ 3:8.
— is the exalted Book full of wisdom. _____ 43:5.
- BOOK, THE PEOPLE OF THE (AHL-E-KITĀB)
— could not be reformed without the advent of the Holy Prophet^{sa}. _____ 98:2-4.
— refers to Jews and Christians. _____ 4:154, 172.
— called to Unity of Allāh. _____ 3:65.
— will continue to believe in Jesus' death on the cross, _____ 4:160.
- BROTHERHOOD
— of man is ordained by Islām. _____ 3:104; 49:11, 14.
- BURDEN
Bearing one's own —. _____ 29:13, 14; 35:19.
- CAIN
— son of Adam. _____ 5:28-32.
- CALF, THE GOLDEN
Worship of —. _____ 2:52; 7:149; 20:91.
- CAMELS
Prophecy relating to — given up as means of transportation. _____ 81:5.
- CATTLE
— created for the benefit of man. _____ 6:143-145; 16:6, 67, 81; 23:22; 39:7; 40:80, 81.
- CHARITY
Reward of —. _____ 2:262, 266.
— rendered worthless by reproach or injury. _____ 2:263-265.
Kind word and forgiveness is better than — followed by reproach or injury. _____ 2:264.
Good things alone to be given in —. _____ 2:268.
Secret — better than open —. _____ 2:272.
Allāh rewards those who give in —. _____ 2:275.
- CHILDREN
— should not cause diversion from remembrance of Allāh. _____ 63:10.
Destroying — or not giving them education or not bringing them up properly, for fear of poverty forbidden. _____ 6:152; 17:32.
Prayer for pure offspring. _____ 3:39.
Prayer for righteousness among offspring. _____ 25:75; 46:16.
Birth of daughter no cause for grief. _____ 16:59, 60.
Supervision of — in religious matters. _____ 19:56; 20:133.
Good treatment of parents by —. _____ 46:16, 18.
— to treat their parents kindly. _____ 17:24, 25.

| | |
|--|-----------------------|
| — has exceeded limits in deifying a mortal. | 4:172. |
| Wrong doctrine of the Sonship of God. | 9:30, 31. |
| Doctrine of Trinity is unacceptable. | 5:74, 75. |
| Doctrine of Vicarious Atonement is wrong. | 6:165; 53:39. |
| Prophecy of the rise of—. | 18:19. |
| Prophecy of fall of— after its second success. | 18:33-45; 20:103-105. |
| Period of the rise of— is ten centuries. | 20:104. |
| Wealth of Christians a trial for them. | 20:132. |
| Western philosophy and its refutation. | 82:7-13. |

| | |
|---|------------------|
| Allāh raises —. | 13:13. |
| Provision of water on earth by —. | 15:23. |
| Allāh sends — wherever He pleases. | 24:44. |
| Rain, hailstones and irrigation of vast areas. | 24:44; 30:49-51. |
| Rain from — proof of Allāh's existence and unity. | 2:165. |

Persons included in the blessed group. _____ 4:70, 71.

Object of—, _____ 30:22.

— should be reduced to writing. _____ 2:283.
Two witnesses for —, _____ 2:283.

The proper method of—, _____ 16:126; 29:47.

— is necessary in all important administrative matters. _____ 3:160; 42:39.

Fulfilment of—, _____ 5:2; 6:92, 93.
Repudiation of—, _____ 8:59.

— like that of the body is gradual. 22:6, 7.
For each stage of physical creation there is a stage of —. 23:13-18.

| | |
|--------------------------------------|---|
| Man was not created without purpose. | 23:116; 75:37. |
| Stages in the —. | 22:6; 23:13-15; 35:12; 39:7; 40:68; 86:6-8. |
| Man created in the best of moulds. | 95:5. |
| Purpose of the—. | 51:57. |
| Man created of one species. | 4:2; 16:73; 30:22. |

— was not without purpose. _____ 21:17, 18.
— was in accordance with requirements of wisdom. _____ 15:86; 39:6; 46:4.

Everything in universe is coordinated and adjusted,
and there is no disorder, discord, or incongruity. _____ 67:2-5.
Universe subjected to man. _____ 14:33-35; 16:11-15; 45:13,14.

DACOITS AND ROBBERS

Punishment of —. _____ 5:34.

DAVID (PROPHET DAWŪD)

— fights people of Palestine. _____ 2:252.
— defeats his enemies and establishes his kingdom. _____ 2:252.
Allāh strengthens —'s kingdom. _____ 38:21.
— was made vicegerent on earth. _____ 38:27.
Allāh honoured — with great knowledge. _____ 27:16.
Allāh bestowed His grace upon —. _____ 34:11.
— was taught skill of making coats of mail. _____ 21:81.
—'s manufacture of coats of mail. _____ 34:11, 12.
Subjection of (the dwellers of) Mountains and the Birds (righteous people)
to celebrate Allāh's praises with —. _____ 21:80; 34:11; 38:19, 20.
Unsuccessful attempts of —'s enemies to attack him. _____ 38:22.
— and the simile of the ewes. _____ 38:24.
— seeking forgiveness of his Lord. _____ 38:25.
Supplications of — for forgiveness were not due to the commission of any sin. _____ 38:26.
— and Solomon decided case of the crop. _____ 21:79, 80.
Book of — was not a law-giving Book. _____ 17:56.

DAY

One — equal to 1,000 years. _____ 22:48; 32:6.
One — equal to fifty thousand years. _____ 70:5.

DEAD PEOPLE

— never return to this world. _____ 2:29; 21:96; 23:100, 101; 39:59, 60.
Spiritually — could be raised in this world. _____ 8:25, 43.

DEATH

— meaning departing this life. _____ 19:24.
— meaning pain and torment. _____ 14:18.
— meaning sleep. _____ 39:43.
No one dies except by Allāh's command. _____ 3:146.
Each person must taste —. _____ 3:186; 21:36; 29:58.
No everlasting life in this world. _____ 21:35, 36.
No return to this world possible after —. _____ 21:96; 23:100, 101; 39:43.
Two lives (i.e. worldly life and life after death) and
two —s (i.e. state before birth and death after life). _____ 40:12.
— also means low spiritual state. _____ 2:57.
— and life refer to the rise and fall of peoples and nations. _____ 29:21.
Raising dead to life. _____ 6:123; 75:38-41.
The spiritually dead. _____ 6:37.

DEATH, LIFE AFTER

| | |
|--|--------------------------------------|
| Promise of a second life after death. | 2:29; 53:48. |
| Need for the life Hereafter. | 10:5. |
| — is permanent life. | 29:65; 40:40. |
| — is better than life in this world. | 4:78; 12:110; 17:22. |
| Mercy for believers in — and punishment for non-believers. | 58:21. |
| Only the believers will gain from —. | 17:72, 73. |
| Every action will be taken into account in the world Hereafter. | 18:50; 20:16. |
| Believers will be rewarded in the —. | 2:26. |
| Those who strive for gains in the — will be favoured by Allāh. | 17:20. |
| Believers will see Allāh in —. | 75:24. |
| Punishment in — will be greater. | 39:27. |
| Grievous punishment for disbelievers in —. | 17:11. |
| Disbelievers have no firm ground to stand on concerning the second life. | 6:30, 31; 16:39; 17:50-52; 36:79-82. |

DEEDS

| | |
|---|----------|
| Holy Prophet ^{sa} had the excellent morals. | 68:5. |
| Holy Prophet ^{sa} was the excellent exemplar. | 33:22. |
| Evil — are the result of disbelief in the life Hereafter. | 27:5, 6. |
| Weighing of good and evil —. | 7:9, 10. |

DEEDS, GOOD

| | |
|-------------------------------------|---|
| — will be rewarded tenfold. | 6:161. |
| — endure. | 18:47. |
| Basic principles of —. | 2:208; 4:75; 5:17; 6:163; 60:2; 92:19-22. |
| Covenants, fulfilment of | 2:178; 5:2; 16:92; 17:35; 23:9; 70:33. |
| Chastity. | 17:33; 23:6-8; 24:31, 34, 61; 25:69; 33:36; 70:30-32. |
| Cleanliness. | 2:223; 4:44; 5:7; 22:30; 74:5, 6. |
| Controlling anger. | 3:135. |
| Cooperation. | 5:3. |
| Courage. | 2:178; 3:173-175; 9:40; 20:73, 74; 33:40; 46:14. |
| Employees, good treatment of | 4:37. |
| Enjoining good and forbidding evil. | 3:111. |
| Evidence, giving of true | 4:136; 5:9; 25:73. |
| Excelling in doing good. | 2:149. |
| Feeding the hungry. | 76:9; 90:15-17. |
| Forgiveness. | 2:110; 3:135, 160; 4:150; 5:14; 7:200; 12:93; 24:23; 41:35; 42:38-41. |
| Good, doing of | 2:196; 3:135; 5:94; 7:57. |
| Gratefulness. | 2:153, 173, 186, 244; 3:145; 5:7, 90; 14:8; 39:8, 67; 46:16. |
| Humility. | 6:64; 7:14, 56, 147; 16:24, 30; 17:38; 28:84; 31:19, 20; 40:36. |
| Justice. | 5:9; 6:153; 16:91; 49:10. |
| Looks, casting down of | 24:31, 32. |
| Neighbours, good treatment of | 4:37. |

| | |
|------------------------------------|---|
| Parents, good treatment of | 4:37; 17:24, 25. |
| Patience. | 2:46, 154, 156, 178; 11:12; 13:23; 16:127, 128; 28:81; 29:61; 39:11; 42:44; 103:4. |
| Peace-making between people. | 4:115; 49:10. |
| Perseverance. | 13:23; 41:31-33. |
| Poor, care of the | 2:84, 178, 216; 4:9, 37; 8:42; 9:61; 17:27; 24:23; 30:39; 51:20; 59:8; 76:9; 90: 17. |
| Purity. | 2:223; 5:7; 9:103, 108; 24:22; 33:34; 74:5; 87:15; 91:10, 11. |
| Relatives, good treatment of | 2:178; 16:91; 30:39. |
| Sincerity. | 39:3, 4; 98: 6; 107:5-7. |
| Self control. | 4:136; 7:202; 18:29; 30:30; 38:27; 79:41, 42. |
| Spending wealth for love of Allāh. | 2:178; 17:27. |
| Suspicion, avoiding | 49:13. |
| Trusts, faithful discharge of | 2:284; 4:59; 23:9; 70:33. |
| Truth. | 4:136; 5:120; 9:119; 17:82; 22:31; 25:73; 33:25, 36, 71; 39:33. |
| Unselfishness. | 2:208, 263; 11:52; 59:10; 64:17; 76:9, 10; 92:20, 21. |

DEEDS, EVIL

| | |
|---|---|
| Adultery. | 17:33. |
| Arrogance. | 2:35, 88; 4:174; 7:37, 41, 49, 76, 77, 89, 134; 10:76; 14:22; 23:47; 25:22; 28:40; 29:40; 34:32-34; 38:75, 76; 39:60; 40:48, 49; 41:16, 39; 45:32; 46:11, 21; 71: 8; 74:24. |
| Backbiting. | 49:13. |
| Boasting. | 57:24. |
| Defamation. | 49:12. |
| Derision. | 49:12. |
| Despair. | 39:54. |
| Drinking liquor. | 2:220; 5:91, 92. |
| Envy. | 113:6. |
| Extravagance. | 7:32; 17:27, 28. |
| Eyes, treachery of the | 40:20. |
| Following that of which one has no knowledge. | 17:37. |
| Gambling. | 2:220; 5:91, 92. |
| Haughtiness. | 17:38; 23:47; 31:19. |
| Indulging in objectionable talk. | 23:4; 74:46. |
| Measure, giving short | 83:2-4. |
| Nick naming. | 49:12. |
| Niggardliness. | 4:38; 47:39; 57:25; 59:10; 64:17. |
| Perfidy. | 4:106, 108; 8:28, 59. |
| Suspicion. | 49:13. |
| Telling lies. | 22:31; 25:73. |
| Theft. | 5:39. |

DEFAMATORY SPEECH

| | |
|---------------------------------------|--------|
| Allāh dislikes public utterance of —. | 4:149. |
|---------------------------------------|--------|

ا i u ا | th ث | h ح | kh خ | dh ذ | ص s | ض d | ط t | ظ z | ع ' | gh غ | q ق | ' ء

DHUL-QARNAIN (CYRUS THE GREAT, OF PERSIA)

- Mention of —. _____ 18:84.
 — reaches the place of the rising sun in the east (i.e. Baluchistan and Afghanistan
 and to the place of the setting of the sun in the west (i.e. the Black Sea) _____ 18:87-91.
 Construction of rampart by —. _____ 18:96, 97.

DISBELIEF (KUFR) AND DISBELIEVERS (KUFFĀR)

- is denying belief in the existence of Allāh. _____ 2:29.
 — meaning denial of Allāh's favours. _____ 16:113.
 — meaning denial of anything. _____ 2:257.
 Iron chains (of self imposed customs) round the necks of disbelievers. _____ 36:9.
 Superstitions of Meccan disbelievers. _____ 5:104.
 Disbelievers will not prosper. _____ 10:70, 71.
 Actions of disbelievers will not help them in the Hereafter. _____ 11:17.
 Reason for — is that they prefer this world to the life Hereafter. _____ 14:4.
 Reason why angels do not descend on disbelievers. _____ 17:96.
 End of disbelievers. _____ 68:18-34.
 Severe punishment for disbelievers. _____ 83:8.

DISCIPLES

- of Jesus called helpers of Allāh. _____ 3:53.

DISSENSION

- Evils of —. _____ 3:104, 106; 8:47.

DIVORCE (*See under* WOMEN) DOWRY (*See under* WOMEN)

EARTH (AL-ARD)

- Capacity of — to supply food. _____ 41:10, 11.
 Creation of — and heavens in six periods or stages. _____ 11:8; 32:5; 41:10, 11.
 Creation of — is a proof of Allāh's existence as it would continue supplying
 the required food for mankind. _____ 41:10, 11.
 — was created along with the rest of the solar system. _____ 79:31.
 — revolves round its axis. _____ 27:89.
 — is round. _____ 55:18.
 Prophecy of spreading out of —. _____ 84:4.

EGYPT

- Vision of the king of —. _____ 12:44.
 People of — afflicted with plagues. _____ 7:131-136.

ELEPHANTS, THE PEOPLE OF THE

- were the hordes of Abraha, the Abyssinian Governor of Yemen,
 who had come to invade Mecca. _____ 105:2.

ELIAS (PROPHET ILYĀS)

- was one of the Messengers. _____ 37:124.
 — warned his people against the worship of idols. _____ 37:126.
 People treated — as liar. _____ 37:128.
 Generations which followed him revered him. _____ 37:130.

ELISHA (PROPHET AL-YASA‘)

— was of the best. _____ 38:49.

ENOCH (PROPHET IDRĪS)

— was steadfast. _____ 21:86.

— was truthful man and a Prophet. _____ 19:57.

— was exalted to a lofty station. _____ 19:58.

EQUALITY

All believers are brothers. _____ 3:104; 49:11.

Mankind are equal. _____ 49:14.

EVIDENCE

Calling of witnesses and putting everything in writing in their presence while borrowing or contracting and entering into agreements. _____ 2:283.

Two female witnesses in lieu of one male witness

so that one may refresh the memory of the other. _____ 2:283.

Witnesses to a will. _____ 5:107-109.

Witnesses of eyes, ears and skins. _____ 41:21-24.

— when doubtful can be rebutted. _____ 5:107.

EVIL

Human beings are created pure

and have option of following good or—. _____ 76:3, 4; 90:9-11; 91:8, 9.

Prohibition of overt and secret —. _____ 6:121, 152; 7:34.

Punishment of — should be proportionate thereto. _____ 6:161; 10:28; 28:85; 40:41.

Persistence of non-believers in — courses. _____ 7:29.

Man's conscience reprimands him on — actions. _____ 7:23; 75:3.

Excessive — leads to hell. _____ 2:82.

Good overcomes —. _____ 11:115.

— forgiven through repentance. _____ 3:136, 137; 4:111; 16:120; 42:26.

Hatred of — is innate in man. _____ 49:8; 91:8, 9.

Following in the footsteps of the Holy Prophet^{sa} guards from —. _____ 3:32.

Prayer guards from —. _____ 29:46.

— is to be accounted for when it is deliberate. _____ 2:226; 5:90; 20:116.

EVOLUTION

Allāh has created man in different forms and in different conditions. _____ 71:15, 18.

EZECHIEL (DHUL-KIFL)

Nebuchadnazar's destruction of Jerusalem and —'s seeing in a vision the town

and its inhabitants over a hundred years' time. _____ 2:260.

EZRA (PROPHET ‘UZAIR)

Jews taking — as the Son of God. _____ 9:30.

FAITH, THE LIGHT OF

Allāh brings the believers out of every kind of darkness into light. _____ 2:258; 57:13.

FASTING (See under WORSHIP)

FIG

— refers to Adam and to the fact that human mind has been created
in the image of Allāh. _____ 95:2.

FIRE

— meaning war. _____ 5:65.
Moses sees — in a vision on his return from Midian. _____ 20:11; 27:8; 28:30.
Simile of — in wet wood. _____ 36:81; 56:72-74.
Smokeless — in the latter days. _____ 55:36.

FLAMES, LUMINOUS

— pursue those who listen stealthily. _____ 15:19; 37:11; 72:10.

FOOD

Guidance for —. _____ 5:5.
Eating — that is good in addition to being lawful —. _____ 2:169; 16:115.
— affects conduct. _____ 23:52.
All good — is lawful for believers. _____ 5:94.
Earth and the problem of — supply. _____ 2:262; 41:11.

FOOD, FORBIDDEN

That which dies of itself is —. _____ 2:174; 5:4.
Blood is —. _____ 2:174; 5:4; 16:116.
Flesh of swine is —. _____ 2:174; 5:4; 6:146; 16:116.
That on which the name of any other than Allāh has been invoked. _____ 2:174; 5:4; 6:146; 16:116.
Flesh of animal which has been strangled or beaten to death,
or killed by a fall or gored to death is —. _____ 5:4.
Flesh of animal which a wild animal has killed
except which has been properly slaughtered is —. _____ 5:4.
Flesh of an animal which has been slaughtered at an altar is —. _____ 5:4.
Eating that on which the name of Allāh has not been pronounced is —. _____ 6:122.

FORGIVENESS

Reward of — of an injury is with Allāh. _____ 42:41.

FORNICATION

— is forbidden. _____ 17:33; 25:69.
Punishment for —. _____ 24:3.

GABRIEL (JIBRĀ'ĪL)

Disbelieving in —. _____ 2:98, 99.

GAMBLING (See under DEEDS, EVIL)

GOG AND MAGOG

Gog Easterns and Magog Westerns. _____ 18:95, 100.
War between —. _____ 18:100.
— will spread over the whole world. _____ 21:97.
Believers will not taste the punishment of —. _____ 21:101-103.
Islām will rise again after the eruption of —. _____ 21:98.

GOLIATH (JĀLŪT)

Defeat of —. _____ 2:250, 251.

GOSPEL

Revelation of —. _____ 3:4; 5:47, 48.

Description of the followers of the Holy Prophet^{sa} in the —. _____ 48:30.

GRAVE

Spiritual — in addition to the ordinary. _____ 80:22.

Prophecy of old —s being opened up in latter days. _____ 82:5.

Being raised from the — meaning being spiritually lifted. _____ 100:10.

GROVE, DWELLERS OF THE

Allāh's punishment fell on — because they rejected His Messengers. _____ 50:15.

GUARDIANSHIP

Guardian acting for ward. _____ 2:283.

Guardian in cases of minor or of persons of weak understanding. _____ 4:6, 7.

GUIDANCE

— for proper function after Allāh had given everything its form. _____ 20:51.

Allāh guides whomsoever He pleases towards right path. _____ 24:47; 28:57.

Allāh adds to — of those who follow —. _____ 47:18.

Without Allāh's help no one can have —. _____ 7:44.

For — faith and righteous conduct are needed. _____ 10:10.

— does not help those who turn away. _____ 27:81, 82.

Prayer for perfect —. _____ 1:6.

— is promised to those who submit completely. _____ 3:21.

Following — is the way to prosperity. _____ 2:6.

HĀRŪT AND MĀRŪT

Wise men of Babylon were —. _____ 2:103.

ḤAJJ (See under WORSHIP)

HĀMĀN

— was the commander of Pharaoh's army. _____ 28:9.

— was Pharaoh's Minister of Public works. _____ 28:39; 40:37.

HEART

Veil on —. _____ 18:58.

Blindness of —. _____ 22:47.

Sealing up of —. _____ 30:60; 40:36; 42:25; 63:4.

HEAVEN (SKY)

— created with purpose. _____ 16:4.

— built with Allāh's hands. _____ 51:48.

Early state of — a gaseous form. _____ 41:12.

— and earth were a solid mass which was split asunder. _____ 21:31.

Seven —s created in two different periods or stages. _____ 41:13.

— and earth created in six different periods. _____ 10:4.

— is a roof. _____ 2:23.

| | |
|--|-----------------------|
| — is a roof well guarded and affording protection. _____ | 21:33. |
| Planets move round their orbits in — _____ | 36:41. |
| Paths of stars in —. _____ | 51:8. |
| is without a support. _____ | 31:11. |
| Relation of food with —. _____ | 10:32. |
| —s rolled up in Allāh's right hand i.e. exercising full control over them. _____ | 39:68. |
| — opening up and becoming all doors (i.e. several signs appearing and believers being favoured with His blessings and punishment descending on non-believers). _____ | 78:20. |
| — being laid bare (i.e. sciences of astronomy and space making progress). _____ | 81:12. |
| — being rent asunder. _____ | 77:10; 82:2. |
| — becoming like molten copper (i.e. because of intense heat). _____ | 70:9. |
| — adorned with planets. _____ | 37:7; 41:13; 67:6. |
| Pieces of — falling down as punishment by way of rain and storm. _____ | 17:93; 26:188; 34:10. |
| All things are sent down from —. _____ | 15:22; 40:14. |

HELL

| | |
|--|-----------------------|
| — worst abode and a wretched place of rest. _____ | 13:19. |
| — Hereafter in addition to the — in this world. _____ | 18:101; 19:72; 29:55. |
| — helps towards spiritual rebirth. _____ | 101:9-12. |
| — not everlasting. _____ | 11:108. |
| Foods of —. _____ | 88:7, 8. |
| Freezing cold water and boiling hot water drinks for inmates of —. _____ | 78:26, 27. |
| Dwellers of — in this world moving between it and boiling water (i.e. facing trouble on all sides). _____ | 55:45. |
| Zaqqūm food of inmates of —. _____ | 56:53. |
| — results from spiritual blindness. _____ | 17:73. |
| — is a state of being amidst death but not dying. _____ | 14:18. |
| Being debarred from Allāh is —. _____ | 83:16, 17. |
| Fire of — rises within the heart. _____ | 104:7, 8. |
| — is hidden from eyes. _____ | 26:92. |
| — lies in ambush for the rebellious. _____ | 78:22-31. |
| Manifestation of — in this life. _____ | 79:37. |
| Nineteen angels guard the fire of —. _____ | 74:31, 32. |
| Roar of — fire, (i.e. excessive heat). _____ | 25:13; 67:8. |
| Seven gates of — and passage of allotted number of non-believers through each of them. _____ | 15:45. |
| Stones fuel of — fire. _____ | 2:25; 66:7. |
| Every stubborn rebellious one will enter into — fire. _____ | 19:70-72. |
| Righteous people shall not hear a whisper of —. _____ | 21:102, 103. |
| — fire being caused to blaze up; (i.e. in latter days sin will spread so much that — fire will be near the sinners). _____ | 81:13. |

HOLY LAND, THE

| | |
|--|---------|
| — i.e. Palestine. _____ | 5:22. |
| Banī Isrā'īl disobeyed Moses and so were turned away from —. _____ | 5:27. |
| Jews to be gathered together in — in the latter days. _____ | 17:105. |

| | |
|--|-------------------|
| — will ultimately belong to the Muslims. | 21:106-113. |
| HOLY SPIRIT, THE | |
| Jesus was strengthened with —. | 2: 58. |
| — descends from Allāh with the truth and strengthens believers. | 16:103. |
| HOME LIFE | |
| Privacy of —. | 24:28-30. |
| Intermingling of sexes prohibited. | 24:31, 32; 33:60. |
| HOMICIDE | |
| — is forbidden. | 4:93, 94. |
| Punishment for —. | 4:93. |
| Kinds of murder. | 4:93, 94. |
| HOUSE, THE ANCIENT | |
| circuits of —. | 22:30. |
| HOUSEHOLD, THE PEOPLE OF THE (AHLI-BAIT) | |
| — meaning the spouses of Abraham. | 11:74. |
| — meaning spouses of the Holy Prophet Muḥammad ^{sa} . | 33:34; 66:5. |
| Purity of —. | 33:34. |
| ḤUDAIBIYYAH, TRUCE OF | |
| — secured the safety of the Muslims in Mecca. | 48:25, 26. |
| Victory gained at —. | 48:2. |
| HUDHUD | |
| — was Commander of Solomon's forces. | 27:21. |
| HUMILITY | |
| Turning away from others in pride or walking haughtily on earth is forbidden. | 31:19. |
| Believers enjoined to observe —. | 31:20. |
| ḤUNAIN | |
| Allāh helped the believers on the day of —. | 9:25-27. |
| HUNTING | |
| Lawful to eat what birds of prey and beasts (trained and taught by one) have hunted or caught for one. | 5: 5. |
| HUSBAND & WIFE RELATIONSHIP (See under WOMEN) | |
| HYPOCRITES | |
| — tried to turn Immigrants against the Helpers and both against the Holy Prophet ^{sa} . | 63:8, 9. |
| — find fault with the Holy Prophet ^{sa} . | 9:50, 58, 61. |
| — incited the disbelievers. | 59:12. |
| — attempted to frighten the Muslims. | 4:84. |
| — have a diseased heart. | 2:11. |
| — create disorder. | 2:13. |
| Leaders of — are satans. | 2:15. |
| Excuses of —. | 2:15. |
| — actually disbelieve but they pretend that they believe. | 2:18. |
| Two faces of —. | 4:73, 74. |

| | |
|---------------------------------------|--------|
| Double policy of —. | 4:144. |
| Grievous punishment in store for —. | 4:139. |
| — take disbelievers as their friends. | 4:140. |

IBLĪS

| | |
|---|--|
| — refused to make obeisance to Adam. | 2:35; 7:12, 13; 15:32; 17:62; 18:51; 20:117. |
| Reason of refusal of — to make obeisance was arrogance. | 2:35; 38:75. |
| — was not an angel but was one of the jinn. | 18:51. |

IDOL WORSHIP

| | |
|--|-----------|
| Reason for —. | 39:4. |
| Allāh's command to refrain from —. | 32:31. |
| Noah's people had different idols as their gods. | 71:24. |
| Noah preached unity of Allāh to his people but they insisted on —. | 71:8, 9. |
| Hūd's people were idol worshippers. | 11:54. |
| Abraham's people worshipped idols. | 26:72. |
| Reason for not worshipping Lāt, Uzzā, and Manāt | 53:20-24. |
| Helplessness of idols. | 22:74. |
| Reason for not worshipping false gods. | 21:23. |
| Every Prophet has a mission to wipe out —. | 16:37. |
| Abraham's prayer for security from —. | 14:36. |

INFANTICIDE

| | |
|-----------------|--------|
| — is forbidden. | 17:32. |
|-----------------|--------|

INFIDELS

| | |
|---|------------|
| Taking error in exchange for guidance is a losing business for —. | 2:17. |
| — are called deaf because they insist on doing evil. | 2:19. |
| — are called dumb because they cannot express themselves to remove their doubts. | 2:19. |
| — are called blind because they do not see the beneficial change that Islām had brought in Muslims. | 2:19. |
| Hearts of — are like stones. | 2:25. |
| All actions of — will be in vain. | 2:218. |
| Reason why — will not get reward. | 78:28. |
| — will get external as well as internal burning punishment | 85:11. |
| — will be surrounded by punishment from all sides. | 85:20, 21. |
| Angels will descend on — merely to punish them. | 25:23, 24. |

INHERITANCE

| | |
|---|----------------------|
| Law of —. | 4:8, 9, 12, 13, 177. |
| Making a will of one's property and its distribution. | 2:181. |
| Changing a will is a sin. | 2:182. |
| Partiality or a wrong by a testator may be corrected. | 2:183. |
| Division of the property left is fixed by Allāh. | 4:12. |
| At the time of distribution other relatives, orphans, the poor and the needy should not be forgotten. | 4:9. |
| Share of heirs. | 4:12. |
| Husbands are heirs of their wives. | 4:13. |

| | |
|--|-----------------------------|
| Wives are heirs of their husbands. | 4:13. |
| Distribution of the property of one dying without any issue. | 4:13, 177. |
| INTERCESSION | |
| No one can intercede with Allāh without His permission. | 2:256. |
| Those whom they call beside Allāh possess no power of —. | 43:87. |
| Holy Prophet ^{sa} could intercede as he bore witness to the truth. | 20:110; 34:24; 43:87. |
| — with Allāh for non-believers. | 6:52. |
| Angels can intercede with Allāh with His permission. | 53:27. |
| Righteous and evil —. | 4:86. |
| INTOXICANTS | |
| — forbidden. | 2:220; 5:91, 92. |
| INVOKING ALLĀH IN SUPPORT OF THE TRUTH (MUBĀHALAH) | |
| Invitation to Jews for —. | 62:7. |
| Invitation to Christians for —. | 3:62. |
| ISAAC (PROPHET ISHĀQ) | |
| Abraham was given glad tidings of —'s birth. | 11:72; 37:113; 51:29. |
| —'s mother was frightened on hearing the news. | 11:72. |
| —'s mother beat her face on the glad news and cried. | 51:30. |
| Allāh bestowed His blessings on —. | 37:114. |
| Abraham, — and Jacob men of strong hands and powerful vision i.e. active and far-sighted. | 38:46. |
| — and Jacob were leaders who guided their people and were the recipients of revelation. | 21:73, 74. |
| ISHMAEL (PROPHET ISMĀ'ĪL) | |
| Truth in the Qur'ān about —. | 19:55. |
| — was the eldest son of Abraham. | 37:102. |
| Abraham's dream about slaughtering his son —. | 37:103. |
| — rather than Isaac was the one to be sacrificed. | 37:103-106. |
| Sacrificing — meant to leave him in the waterless and foodless valley of Mecca. | 37:108; 14:38. |
| — was the Messenger and Prophet | 19:55. |
| — strictly kept his promise. | 19:55. |
| — enjoined prayer and alms-giving on his people. | 19:56. |
| ISLĀM | |
| Name — was given so that its followers be completely submerged in Allāh. | 2:113; 6:154, 163. |
| Allāh gave the name of — to this religion. | 22:79. |
| Fundamental principles of —. | 2:4, 5. |
| — is a complete religion. | 5:4. |
| — is the only acceptable religion. | 3:86. |
| — is the true religion with Allāh. | 3:20. |
| There is no compulsion in —. | 2:257; 18:30; 25:58; 28:57. |
| By embracing — one does not confer a favour on anyone. | 49:18. |
| Guidance is found in — alone. | 3:21; 72:15. |

| | |
|--|--------------------|
| No other religion is better than — | 4:126. |
| No hardship in —. | 2:186; 5:7; 22:79. |
| — is a strong handle to grasp. | 31:23. |
| One can enter the favoured group by following —. | 1:6; 7; 4:70. |
| — is likened unto a good tree. | 14:25. |
| — does not recognise any privilege. | 49:14. |
| — enjoins justice even towards an enemy. | 5:9. |
| — enjoins kindness and justice towards non-believers. | 60:9. |
| — enjoins good treatment of all. | 4:37. |
| — is the same as the religion of Noah, Abraham, Moses and Jesus. | 42:14. |
| Prophecy of triumph of —. | 13:42. |
| Prophecy of rise of — in the first three centuries and of its decline in the following ten centuries. | 32:6. |
| — requires faith in all Prophets. | 2:137. |
| Preaching of — made obligatory for believers. | 9:123. |

ISRAEL, THE CHILDREN OF (BANĪ ISRĀ'ĪL)

| | |
|--|--------------------------|
| Israel was the name of Jacob. | 3:94; 19:59. |
| — had a superiority over other nations during their time. | 2:48; 2:123. |
| Allāh's continuous favour on —. | 2:48; 2:123. |
| Cruelties of Pharaoh on —. | 2:50; 7:142; 14:7; 28:5. |
| Moses was sent to rescue — from Pharaoh's tyranny. | 28:6. |
| Moses calls on Pharaoh not to afflict — and seeks their freedom. | 7:106; 20:48. |
| Pharaoh and his chiefs promised to set — free if their affliction was removed but they broke their promise. | 43:50, 51. |
| Allāh's direction to Moses to lead — out of Egypt. | 20:78; 26:53; 44:24. |
| Crossing the sea by — and drowning of Pharaoh and his people. | 2:51; 7:137; 17:104. |
| Number of — at the time of exodus. | 2:244. |
| Shade of clouds over — as they marched through Sinai desert. | 2:58; 7:161. |
| Desire of — to revert to idol worship after safely crossing the sea. | 7:139. |
| — demand water from Moses who under Divine direction strikes a particular rock and water flows out. | 2:61; 7:161. |
| Sending down of Manna and Salwā. | 2:58. |
| Moses left for the Mount and in his absence — took a calf for worship. | 2:52, 94. |
| Moses punished the idol worshippers. | 2:55. |
| Burning of the calf. | 20:98. |
| Allāh commands — to slaughter a cow. | 2:68-70. |
| Desire of — to eat vegetables and other produce instead of Manna and Salwā. | 2:62. |
| — were taken to the foot of the Mount for a covenant. | 2:64, 94; 7:172. |
| Chiefs of — were overtaken by an earthquake. | 7:156. |
| — ask Moses to see Allāh face to face. | 2:56. |
| Moses orders — to enter Palestine but they refuse. | 5:22. |
| — rejected the signs of Allāh and killed the Prophets. | 2:62. |
| — transgressed in the matter of Sabbath and became despised like apes. | 2:66; 7:167. |
| Prophecy of Jews being afflicted till the Day of Resurrection. | 7:168. |

| | |
|--|---------------|
| Demand of — for a king, the appointment of Jadūn, and their test through rivulet i.e. excessive wealth. _____ | 2:247, 250. |
| Establishment of kingship in — through David. _____ | 2:252. |
| Twelve spiritual leaders in —. _____ | 5:13. |
| Prophethood and kingship in —. _____ | 5:21. |
| — cursed by Jesus and David. _____ | 5:79. |
| Perversion of the Book by —. _____ | 2:80. |
| I‘TIKĀF | |
| Observance of —. _____ | 2:188. |
| JACOB (PROPHET YA‘QŪB) | |
| Abraham’s wife was given the glad news of the birth of —. _____ | 11:72. |
| Israel was —’s name. _____ | 3:94. |
| — abstained from certain articles of food. _____ | 3:94. |
| —’s admonition to his sons to stand firm on the Unity of Allāh and to worship Him at all times. _____ | 2:133, 134. |
| JIHĀD (STRIVING FOR THE CAUSE OF ALLĀH) | |
| — is enjoined on the believers. _____ | 22:79. |
| The great — (i.e. preaching the Word of Allāh). _____ | 25:53. |
| — with one’s wealth. _____ | 8:73. |
| In — one should not transgress limits. _____ | 2:191. |
| Reward for the believer whether he becomes a martyr or is victorious in —. _____ | 4:75. |
| Commandment of — was not only for the Holy Prophet ^{sa} but was also for the believers. _____ | 4:85. |
| JERUSALEM | |
| Destruction and rebuilding of —. _____ | 2:260. |
| Destruction of — by the Babylonians. _____ | 17:6. |
| — destroyed by the Romans. _____ | 17:8. |
| JESUS (PROPHET ‘ĪSĀ) | |
| Mary was given the glad news of the birth of —. _____ | 3:46; 19:21. |
| Mary’s surprise at the good news. _____ | 3:48; 19:21. |
| After —’ birth Mary was commanded to keep a fast of silence. _____ | 19:27. |
| — was born at a time when the dates had become ripe. _____ | 19:26. |
| — talked wisely in his childhood. _____ | 3:47. |
| Mary takes — to her people. _____ | 19:28. |
| — was Prophet to the children of Israel. _____ | 3:50. |
| Creation of birds by — (i.e. he gave spiritual training to ordinary human beings who thereafter soared high in the spiritual atmosphere). _____ | 3:50; 5:111. |
| — declared clean the blind and lepers. _____ | 3:50; 5:111. |
| — gave life to the (spiritually) dead. _____ | 5:111. |
| — was given the knowledge of Torah. _____ | 5:111; 3:49. |
| Jews disbelieved in — while the disciples believed in him. _____ | 3:53. |
| Revelation was vouchsafed to the disciples of —. _____ | 5:112. |
| — was sent with clear signs and was strengthened by the holy spirit. _____ | 2:254; 5:111. |
| Jews planned to crucify — but Allāh had promised to save him from death on the cross. _____ | 3:55, 56. |
| — was put upon the cross. _____ | 4:158. |

ا i u ا | th ث | h ح | kh خ | dh ذ | s س | ض d | ط t | ظ z | ‘ ع | gh غ | q ق | ’ ء

| | |
|--|---|
| — did not die on the cross, but fainted and was taken down while still in that condition. | 2:73; 4:158. |
| Jews did not succeed in killing —. | 5:111. |
| — went to an elevated region with running streams (Kashmir) after having escaped death on the cross. | 23:51. |
| — died a natural death. | 5:118. |
| —' prayer for a banquet (worldly provision) for his people. | 5:115. |
| — was born as the word (prophecy) of God. | 3:46; 4:172. |
| Kalimatuhū used for — meaning — the Sign of Allāh. | 4:172; 31:28. |
| — was granted high spiritual status. | 3:46. |
| — came in fulfilment of the Old Testament prophecies. | 3:51; 5:47; 61:7. |
| — was Allāh's servant and His Prophet. | 19:31. |
| — was merely a Messenger of Allāh. | 5:76. |
| — was enjoined to say his prayers, give alms and treat his mother well. | 19:32, 33. |
| — preached the Unity of Allāh to his people. | 3:52; 5:118; 19:37; 43:65. |
| They are disbelievers who take — as God. | 5:18, 73, 74. |
| Proof that — and his mother were not gods. | 5:76. |
| — was created out of clay. | 3:60. |
| Jews and Christians will continue to believe in the death of — on the cross. | 4:160. |
| — not son of Allāh. | 9:30. |
| — was born without the agency of a father. | 3:48; 19:21, 22. |
| Verses of the Holy Qur'ān testifying to the death of —. | 3:56, 145; 5:76, 118; 7:26; 17:94; 21:35. |

JEWS

| | |
|---|------------|
| — are those who have incurred Allāh's displeasure. | 1:7. |
| — are enjoined not to exceed the limits in the matter of religion. | 5:78. |
| Betrayal of Muslims by — at the battle of Aḥẓāb and their disgrace. | 33:27, 28. |
| Expedition against Banū Naḍīr and their expulsion. | 59:3-7. |

JINN

| | |
|--|--------|
| Allāh has created — and the Ins for His worship. | 51:57. |
| — are people who dominate. | 6:129. |
| Iblīs was amongst the —. | 18:51. |
| — are the dominant ones and Ins are common people. | 55:34. |
| — (i.e. the dwellers of mountains) under David's suzerainty. | 27:40. |
| — who came to meet the Holy Prophet ^{sa} were the Jews of Naṣībain. | 46:30. |
| — who listened to the recitation of the Holy Qur'ān were Jews from places outside Mecca. | 72:2. |
| Meaning of — having been created from fire is that they are easily roused. | 15:28. |

JOB (PROPHET AYYŪB)

| | |
|-------------------------------------|--------------------------------|
| Mention of —. | 4:164; 6:85; 21:84, 85; 38:42. |
| — lived in a hilly territory. | 38:45. |
| — was tormented by his enemies. | 38:42. |
| — was directed to emigrate. | 38:43. |
| — meet his family after emigrating. | 21:85; 38:44. |

JOHN (PROPHET YAḤYĀ)

- ’s birth was announced by the angels to Zachariah while praying. _____ 3:40; 19:8.
- was given the name by Allāh Himself. _____ 19:8.
- was given the knowledge of Torah and judgment from early childhood. _____ 19:13.
- ’s piety and righteousness. _____ 19:14.
- fulfils some of the old prophecies. _____ 3:40.
- ’s kind treatment of his parents. _____ 19: 15.
- Peace on — on the day of his birth and death and
the day when he would be raised up to life again. _____ 19:16.

JONAH (PROPHET YŪNUS)

- ’s name was Dhul Nūn. _____ 21:88.
- was amongst the Messengers. _____ 4:164; 6:87; 37:140.
- was exalted above his people. _____ 6:87.
- ’s attempt to travel by boat. _____ 37:141.
- Boat faced a storm and — was thrown overboard. _____ 37:142.
- A whale swallowed — and then it vomited him out. _____ 37:143-146.
- Gourd plant was caused to grow over him. _____ 37:147.
- was sent as a messenger to a hundred thousand people. _____ 37:148.
- ’s people believed in him and their punishment was removed. _____ 10:99.
- ’s people, because of their belief in him, were provided for in this world. _____ 37:149.

JOSEPH (PROPHET YŪSUF)

- Prophecy about the Holy Prophet^{sa} in the events of the life of —. _____ 12: 8.
- ’s devotion to Allāh in his childhood and his seeing true dreams. _____ 12:5.
- Jacob advises — not to relate his dream to his brothers. _____ 12:6.
- ’s brothers were jealous of him. _____ 12:9.
- ’s brothers plan to kill him. _____ 12:10.
- ’s brothers take him to the wood and cast him in a deep well. _____ 12:16.
- ’s brothers report falsely to Jacob that a wolf had devoured him. _____ 12:18.
- taken out of the well by an Ismā‘īlī caravan who sold him as a slave. _____ 12:20, 21.
- bought by ‘Azīz of Egypt. _____ 12:22.
- ‘Azīz’s wife tried to seduce — against his will. _____ 12:25.
- ‘Azīz’s wife invites women of the town who acclaim — as an angel. _____ 12:32, 33.
- was imprisoned. _____ 12:36.
- was given knowledge of the interpretation of the dreams. _____ 12:38.
- ’s interpretation of the King’s vision. _____ 12:48, 49.
- was released from prison and appointed Chief Treasurer of Egypt. _____ 12:55, 56.
- Famine in Egypt and —’s brothers came to him for corn. _____ 12:59.
- ’s brothers came twice to Egypt
and brought their brother Bin Yāmīn (Benjamin) with them. _____ 12:64-70.
- Jacob instructs them to enter through different gates. _____ 12:68, 69.
- Allāh’s plan to keep Bin Yāmīn in Egypt. _____ 12:77.
- puts his drinking cup in his brother’s sack. _____ 12:71.
- forgives his brothers. _____ 12:93.
- Holy Prophet’s^{sa} forgiveness in contrast to —’s forgiveness. _____ 12:93.

| | |
|---|---|
| — sends his shirt to his father. _____ | 12:94. |
| Jacob goes with his family to Egypt and — receives him. _____ | 12:100. |
| —’s followers believed after his death that no Prophet would appear after him. _____ | 40:35. |
| JUDGMENT, THE DAY OF | |
| The answer to what — is. _____ | 51:13-15; 82:18-20. |
| JUSTICE | |
| Believers are enjoined to act with —. _____ | 5:9. |
| JUSTICE, ADMINISTRATION OF PUBLIC | |
| Obligation of judicial determination of disputes. _____ | 4:66. |
| Decision of the judge must be accepted. _____ | 4:66. |
| Injunction on —. _____ | 4:136; 5:9. |
| KA‘BAH (See under BAIT-UL-HARĀM) | |
| KAUTHAR (i.e. ABUNDANCE OF GOOD) | |
| Holy Prophet ^{sa} was given —. _____ | 108:2. |
| KHATM-E-NABUWWAT | |
| Door of Prophethood not closed. _____ | 2:39; 40:35; 72:8. |
| Prophet Muḥammad ^{sa} as Khātamun-Nabiyyīn, (i.e. the most exalted Messenger). _____ | 33:41. |
| KHILĀFAT | |
| Promise to establish — in Islām. _____ | 24:56. |
| KORAH (QĀRŪN) | |
| — was from amongst Banī Isrā’īl. _____ | 28:77. |
| —’s arrogance towards Banī Isrā’īl. _____ | 28:77. |
| — was the keeper of the treasury. _____ | 28:77. |
| —’s arrogance and his punishment. _____ | 28:79, 82. |
| KNOWLEDGE | |
| A person with — is better than one without it. _____ | 39:10. |
| Acquisition of — is urged. _____ | 96:4-6. |
| Allāh will raise the status of those who possess —. _____ | 58:12. |
| Believers are enjoined to get religious —. _____ | 9:122. |
| Holy Prophet ^{sa} enjoined to pray for increase of —. _____ | 20:115. |
| — bestows understanding. _____ | 39:10. |
| Man can rule the forces of nature with —. _____ | 17:71; 21:80-83; 45:13, 14. |
| People with true — alone fear Allāh. _____ | 35:29. |
| Prophets are favoured with — from Allāh. _____ | 21:80. |
| Prophets are raised to be teachers of mankind _____ | 2:152. |
| Qur’ān enjoins the study of Nature. _____ | 3:191, 192; 10:6, 7; 13:4, 5; 16:11-17; 17:13; 35:28, 29. |
| Qur’ān enjoins the study of the conditions of different countries. _____ | 17:22; 22:46, 47; 29:21. |
| Qur’ān enjoins the study of the history of different nations. _____ | 12:112; 30:10; 33:63; 35:44, 45; 40:22. |
| Travelling in search of —. _____ | 18:66, 67. |
| LAILATUL-QADR (NIGHT OF DESTINY) | |
| Meaning of —. _____ | 97:2-6. |

LAW (SHARIAH)

Object of the — is to lighten the burden of mankind. _____ 4:29.

LIFE

— is a struggle with hardships. _____ 90:5.

— here is but a pastime and Hereafter is the true —. _____ 29:65.

Contrast between this — and the Hereafter. _____ 87:17, 18.

Man created with purpose. _____ 23:116.

Water is the source of —. _____ 21:31.

Everything is created in pairs. _____ 36:37; 51:50.

Evolution of man. _____ 18:38; 23:13-15; 40:68; 53:33; 71:15-19.

LIFE, THE GOAL OF

— is the meeting with Allāh. _____ 6:32; 10:46; 13:3; 30:9; 84:7.

LIFE HEREAFTER

— is determined by man's deeds in this life. _____ 17:14, 15; 21:95; 43:81; 45:30;

_____ 50:19; 82:11-13; 83:8-19.

— begins to manifest itself in this life. _____ 41:31-33; 55:47; 89:28-31.

— is fuller manifestation of values. _____ 39:70; 50:22-24; 57:13; 69:19; 86:9, 10; 99:7-9.

Progress in the — will be unceasing. _____ 35:35, 36; 39:21; 86:9.

LIFE, WORLDLY

Non-believers desire the —. _____ 2:201, 213.

— is inferior to the life Hereafter. _____ 3:16; 4:78; 9:38.

— is a brief sojourn in contrast to the world Hereafter. _____ 23:115.

LIQUOR (See under INTOXICANTS)

LOAN

Transaction of — should be in writing. _____ 2:283.

Period of — must be fixed. _____ 2:283.

Presence of witnesses. _____ 2:283.

LOT (PROPHET LŪṬ)

— was one of the Messengers. _____ 37:134.

— mentioned along with Abraham and Ishmael. _____ 6:86.

— believed in Abraham and migrated with him. _____ 21:72; 29:27.

Evil way of the people of —. _____ 26:166, 167; 29:30.

— warns his people to stop their evil ways. _____ 26:166; 27:55, 56.

—'s people forbid his entertaining strangers. _____ 15:71.

—'s people reject him and threaten to exile him. _____ 26:168; 27:57.

—'s people ask for punishment. _____ 29:30.

—'s prayer. _____ 29:31.

Warning of the destruction of —'s people. _____ 15:61; 27:58; 29:34; 37:135-137.

— is perturbed on arrival of messengers. _____ 29:34.

People of — visited him on the arrival of messengers. _____ 11:79; 15:68.

— commanded to leave town during night. _____ 11:82; 15:66.

— told not to look back. _____ 15:66.

| | |
|--|---|
| —'s people were smothered under rain of stones. _____ | 7:85; 11:83, 84; 15:75; 26:174; 27:59; 54:35. |
| Rejecting — was to reject all the Prophets. _____ | 54:34. |
| Disbelievers are like the wife of Noah and of —. _____ | 66:11. |
| — given wisdom and knowledge and was righteous. _____ | 21:75, 76. |
| LOTE — TREE OF THE BOUNDARY (SIDRATUL-MUNTAHĀ) | |
| Mention of —. _____ | 53:15. |
| MAN (INS) | |
| — is hasty by nature. _____ | 21:38. |
| Object of creating —. _____ | 51:57. |
| — is created to worship Allāh. _____ | 1:5; 51:57. |
| Nature of — is to believe in Allāh. _____ | 57:9. |
| — is born with nature made by Allāh. _____ | 30:31; 91:8, 9. |
| — has unlimited capacity for progress. _____ | 87:3. |
| — was created in the best make. _____ | 95:5. |
| — has capacity of receiving revelation. _____ | 15:29, 30. |
| Allāh has shown the way of good and evil to —. _____ | 76:4; 90:11; 91:9. |
| — is free to act as he choose. _____ | 41:41. |
| Allāh provides facilities for — according to his action. _____ | 92:6-11. |
| All things have been subordinated to —. _____ | 2:30; 22:66; 31:21; 45:14. |
| — should seek the protection of Allāh alone. _____ | 2:42. |
| Allāh does not require of any — that which is beyond his capacity. _____ | 2:234, 287; 23:63; 65:8. |
| —'s desiring only this world shall have no share in the Hereafter. _____ | 2:201; 4:135; 42:21. |
| — is created weak. _____ | 4:29. |
| Those who desire good in this life and in the Hereafter will have a good reward. _____ | 2:202; 42:21. |
| — is enjoined to treat his parents kindly. _____ | 17:24; 29:9; 31:15; 46:16. |
| — has been created from nothingness. _____ | 76:2. |
| Mankind were one community in the beginning. _____ | 2:214. |
| — is created out of clay. _____ | 3:60; 7:13; 18:38. |
| Allāh fashioned — in the womb. _____ | 3:7. |
| — should repel evil with that which is best. _____ | 23:97. |
| Divine spirit is breathed into —. _____ | 32:10. |
| Ungratefulness of —. _____ | 10:13; 11:10-12; 41:52. |
| Threefold duty of —. _____ | 5:93, 94. |
| — will live and die on earth. _____ | 7:26. |
| Best garment for — is righteousness. _____ | 7:27. |
| Stages in the physical growth of —. _____ | 22:6; 23:13-15. |
| Punishment of — for disbelieving after believing: _____ | 3:107. |
| Creation of — in threefold darkness. _____ | 39:7. |
| — shall be tried in his possessions and in his person. _____ | 2:156—158; 3:187. |
| —'s possessions and children are a trial _____ | 8:29; 64:16. |
| —'s complete submission to Allāh is most beneficial. _____ | 2:132; 4:126. |
| — is impatient. _____ | 70:20-22. |

- is most contentious. _____ 18:55.
- is prone to despair. _____ 30:37; 41:50.
- loves wealth and is niggardly. _____ 17:101; 89:21.
- is prone to transgress. _____ 96:7, 8.
- is subject to loss without faith and righteousness. _____ 103:3, 4.
- is superior to other creation. _____ 17:71.

MARRIAGE (*See under* WOMEN)

MARTYRS

- live an eternal life. _____ 3:170.

MARY (MARYAM)

- Qur'ān mentions true events of the life of —. _____ 3:45; 19:17.
- , her family and her birth. _____ 3:36, 37.
- was the ward of Zachariah. _____ 3:38.
- was provided for by Allāh. _____ 3:38.
- , her piety, chastity and high status. _____ 21:92; 66:13.
- was truthful. _____ 5:76.
- was chosen of Allāh. _____ 3:43.
- Visit of angel in the form of a man was a vision. _____ 19:18.

MECCA (MAKKAH)

- is called Mecca because of abundance of blessings. _____ 3:97.
- is also called Baladul-Amin i.e. town of security. _____ 95:4.
- Abraham's prayer for — and its security. _____ 2:127; 14:36.
- is made sacred. _____ 27:92.
- Prophecy of return of the Holy Prophet^{sa} to — after emigration. _____ 17:81; 28:86; 90:3.
- Efforts necessary for the return to —. _____ 2:151.
- Prophecy of the security of —. _____ 28:58.
- Prophecies relating to future of —. _____ 3:97.
- Jewish objections met by the conquest of —. _____ 2:151.
- Prophecy of the conquest of —. _____ 13:32.

MEEKNESS

- Believers should cultivate —. _____ 25:64; 31:19, 20.

MENSTRUATION

- Purification from —. _____ 2:223.

MESSENGERS (*See also under* PROPHETS)

- All — dubbed sorcerers and madmen. _____ 51:53.
- It is wrong to compare —. _____ 23:53.
- Rejection of one Messenger is rejection of all —. _____ 26:106, 124, 142, 161, 177.
- shall be witnesses. _____ 4:42; 16:85, 90; 33:46.

MESSIAH

- was the servant of Allāh. _____ 4:173.

MIDIAN

- and its dwellers. _____ 7:86; 9:70; 11:85.

MIGRATION IN THE CAUSE OF ALLĀH

One who emigrates in the cause of Allāh shall have plenty. _____ 4:101.

MI'RĀJ

Holy Prophet^{sa} had the vision of — twice. _____ 53:14.

No mistake in seeing the vision — _____ 53:18.

— of Moses. _____ 18:61-63.

Prophet Muḥammad^{sa} went on a journey in a vision

from Masjid-al-Ḥarām to Masjid-al-Aqṣā. _____ 17:2.

The — was a clear vision. _____ 17:61.

MONASTICISM

— was not prescribed by Allāh but was self-imposed by the Christians. _____ 57:28.

MONTH OF ḤARĀM

Sanctity of the —. _____ 2:218.

MONTHS, THE TWELVE

The number of —. _____ 9:36.

Sacred months. _____ 2:195; 9:36.

MOON, THE

— and its stages. _____ 36:40, 41.

Lunar system in Islām. _____ 2:190.

— gets light from the sun. _____ 71:17.

Crescent —. _____ 36:40.

— has reference to the Reformers who would follow the Holy Prophet^{sa}

(i.e. the sun) and would get their light from him. _____ 91:3.

— signifies Arab power. _____ 54:2.

Reckoning time by the —. _____ 2:190.

Prophecy of eclipse of the sun and — on the advent of Mahdī. _____ 75:9, 10.

MORAL TEACHINGS (See under DEEDS)

MOSES

Qur'ān gives the true events of the life of —. _____ 19:52.

Purpose of advent of — was to free Israel from the cruelties and

bondage of Pharaoh and to foster their progress. _____ 28:6, 7.

—, birth of, and his being cast afloat in the river in an ark. _____ 20:40; 28:8.

Pharaoh's daughter picks — out of the river. _____ 28:9, 10.

— refused wet-nurses and was restored to his mother. _____ 20:41; 28:13.

— was given wisdom and knowledge. _____ 28:15.

— smote Copt with his fist and caused his death. _____ 20:41; 28:16.

— was repentant. _____ 28:16, 17.

Chiefs of Pharaoh's people counselled together to kill — and he was warned. _____ 28:21.

— emigrates to Midian. _____ 20:41; 28:23.

— helps two women to water their flocks at the well of Midian. _____ 28:24, 25.

— receives offer of marriage on condition of staying in Midian

for eight years serving the family. _____ 28:28.

- returns from Midian with his family. _____ 28:30.
- perceived fire near Mount Sinai. _____ 20:11; 27:8; 28:30.
- sees his rod as a serpent and is frightened. _____ 7:108; 20:21, 22; 27:11; 28:32.
- perceives his hand turned white without any ill effects. _____ 7:109; 20:23; 28:33.
- had shown nine signs to Pharaoh. _____ 7:134; 17:102; 27:13.
- prays Aaron be appointed to assist him. _____ 20:30—36; 26:14; 28:35.
- and Aaron commanded to go to Pharaoh. _____ 20:43-45; 26:16-18.
- and Aaron preached to Pharaoh. _____ 7:105, 106; 10:76-79; 17:102, 103.
- had a debate with Pharaoh. _____ 20:50-53; 26:19-34.
- Pharaoh demanded Sign from —. _____ 7:107; 26:32.
- showed his signs. _____ 7:108, 109; 79:21.
- Pharaoh called his magicians who challenged —. _____ 7:112-117; 20:66; 28:37-41.
- Truth about magicians' tricks. _____ 7:117, 118.
- Magicians admitted their defeat and believed in —
- and his God. _____ 7:121-123; 20:71; 26:47-49.
- Pharaoh determined to kill — who came to know about it. _____ 40:27, 28.
- Punishment of Pharaoh's people. _____ 7:131-134.
- People of Pharaoh begged — to pray for warding off the punishment. _____ 7:135; 43:49-51.
- Because of the fear of Pharaoh only a few youths believed in —. _____ 10:84.
- ordered his people to build their houses facing each others. _____ 10:88.
- prayed for punishment on Pharaoh and his people. _____ 10:89.
- is commanded by Allāh to lead Banī Isrā'īl out of Egypt. _____ 26:53.
- Pharaoh pursued — and was drowned. _____ 44:24-30.
- with his people passed safely through the sea. _____ 10:91.
- and his people crossed the sea at low tide. _____ 2:51; 44:25.
- Pharaoh, when drowning, said he believed in the God of —. _____ 10:91.
- was called for forty days to the Mount. _____ 2:52; 7:143.
- saw a spiritual sight on the Mount. _____ 20:10, 11.
- wishes to see Allāh face to face. _____ 7:144.
- Allāh speaks to — and gives him the tablets. _____ 7:145, 146.
- returns to his people and condemns Sāmārī. _____ 7:151; 20:96-98.
- leads chiefs of his people to the side of the Mount. _____ 7:156, 172.
- orders Banī Isrā'īl to enter the Holy Land, their refusal and their punishment. _____ 5:22-27.
- orders Banī Isrā'īl to slaughter a cow. _____ 2:68.
- Mi'rāj of — and his meeting Holy Prophet Muḥammad^{sa}. _____ 18:61-83.
- False accusation against —. _____ 33:70.

MOSQUE

- open to all mankind. _____ 22:26.
- No one should obstruct worship of Allāh in —. _____ 2:115.
- Masjid-al-Ḥarām and Masjid-al-Aqṣā. _____ 17:2.
- which the hypocrites built to hide Abū 'Āmir. _____ 9:107.

MOUNT SĪNĀ'Ī

- , the witness of. _____ 52:2; 95:3.

— and its olives. _____ 23:21.

MOUNTAINS

Creation of —. _____ 41:11.

Purpose of the creation of —. _____ 16:16; 31:11.

Thamūd hewed — for their dwellings. _____ 7:75; 15:83; 26:150.

Noah's ark landed on Jūdī. _____ 11:45.

— (i.e. the dwellers of —) repeat the praises of Allāh with David. _____ 34:11.

— signify dwellers of mountains. _____ 21:80; 38:19.

— also used for the powerful people. _____ 20:106.

Destruction of —. _____ 52:11; 70:10; 101:6.

MUḤAMMAD^{SA}, THE HOLY PROPHET

— possessed perfect qualities. _____ 20:2.

— mentioned by name in the Qur'ān. _____ 3:145; 33:41; 47:3; 48:30.

Qur'ān was revealed to —. _____ 15:88; 16:45; 26:193-196; 47:3.

—'s likeness unto Moses. _____ 73:16.

Prophecies about — in Torah and Gospel. _____ 7:158; 46:11, 13.

— received revelation from Allāh as did previous Prophets. _____ 4:164; 42:4.

— was not an innovation as a Prophet. _____ 46:10.

—'s highest status in nearness to Allāh. _____ 53:9.

— is the Seal of the Prophets. _____ 33:41.

— is the Perfect Leader. _____ 36:2.

Those who pledge allegiance to — pledge allegiance to Allāh. _____ 48:11.

Whoso obeys — obeys Allāh. _____ 4:81.

— is sent as a mercy for all mankind. _____ 21:108.

— is of the Messengers of Allāh. _____ 36:4.

— is Allāh's Messenger for all mankind. _____ 4:80; 7:159; 34:29.

Abraham's prayer was fulfilled in the person of —. _____ 2:130.

Allāh took a covenant from the people through the Prophets

that they would believe in — and help him. _____ 3:82.

Promise of Divine protection for —. _____ 5:68.

— was guarded and helped by the angels. _____ 13:12; 66:5.

— yearned that mankind should believe. _____ 18:7; 26:4; 93:8.

— possessed excellent moral qualities. _____ 68:5.

— is described as a lamp which gives bright light. _____ 33:47.

By following — one can win the love of Allāh. _____ 3:32.

By following — one becomes heir to Allāh's blessings and

can achieve the highest spiritual status. _____ 4:70.

— did not know reading or writing. _____ 29:49.

— was sent after a break in the series of Prophets. _____ 5:20.

Allāh would not punish disbelievers of Mecca while — was among them. _____ 8:34.

Isrā' of — from Masjid-al-Ḥarām to Masjid-al-Aqṣā. _____ 17:2.

Mi'rāj of — _____ 53:9-14.

Allāh and His angels send blessings on —. _____ 33:57.

| | |
|--|------------------------------------|
| Believers commanded to submit disputes to — for decision. | 4:66. |
| Spiritually dead resurrected through—. | 8:25. |
| Principal missions of—. | 2:130; 62:2, 3. |
| Wives of— as mothers of believers. | 33:7. |
| People who malign — shall have severe punishment. | 9:61; 33:58. |
| — was enjoined to be affectionate towards the believers. | 26:216. |
| Concern of— for his followers. | 3:160; 9:128. |
| Enemies persecuted — and forbade him offering Prayers. | 96:10, 11. |
| Non-believers plotted to murder —. | 8:31. |
| Emigration of — to Medina. | 9:40. |
| Divine assurance given to — of his return to Mecca. | 28:86. |
| Hypocrites took objection to distribution of charity money by —. | 9:58. |
| Hypocrites objected that — listened to complaints against them. | 9:61. |
| — did not have the knowledge of the unknown. | 6:51. |
| — never demanded any reward from the people. | 6:91; 12:105; 23:73. |
| — wished only that people should turn to Allāh. | 25:58. |
| — was enjoined to continue his worship of his Lord till his death. | 15:100. |
| — was enjoined to convey the revelation which he received to the people. | 5:68. |
| Accusation of unbelievers refuted that — was a lunatic. | 68:3-7. |
| Non-believers raised same objections against — | |
| as were raised against previous Prophets. | 41:44. |
| Non-believers asked — why Allāh did not speak to them. | 2:119. |
| Non-believers demanded why — did not bring a Sign. | 2:119; 6:38; 7:204. |
| Objection that — was taught the Qur'ān by someone else. | 16:104. |
| Objection that — had no treasures, gardens, or royal grandeur. | 11:13; 25:9. |
| Demand for miracles from —. | 17:91-94. |
| — was told to endure steadfastly | |
| their mockery and persecution. | 6:35, 36; 15:98, 99; 27:71; 36:77. |
| — was commanded to be alert and ever ready for spreading the truth. | 74:2. |
| Success of — in the propagation of Islām. | 110:3. |
| — was thereupon commanded to seek Allāh's protection and His blessings. | 110:4. |
| — was an excellent and perfect man. | 20:2. |
| — Prophecy of treasures and palaces being given to —'s followers. | 25:11. |
| Commandments addressed to — | |
| are the commandments to his people as well. | 10:95; 17:24, 25; 30:39; 65:2. |
| Prophecy for the advent of a witness to testify to the truth of—. | 11:18. |
| Pure life of — before his claim to prophethood. | 10:17. |
| —'s message was universal. | 7:159; 10:58; 22:50; 34:29. |
| — was excellent exemplar for mankind. | 33:22. |
| — was favoured with abundance of good. | 108:2. |

MUḤAMMAD'S^{SA} COMPANIONS

| | |
|---|--------|
| Higher spiritual status of —. | 2:116. |
| Emigrants and Helpers and their sacrifices. | 9:117. |

| | |
|---|--------------------------|
| Helpers' love for the Emigrants. _____ | 59:10. |
| Love of — for each other. _____ | 48: 30. |
| Allāh pleased with Emigrants and Helpers. _____ | 9:100. |
| Allāh pleased with pledge of believers at Ḥudaibiyyah. _____ | 48:19. |
| High spirit of sacrifice of — despite their poverty. _____ | 9:92. |
| Believers enjoined to remember sacrifices of—. _____ | 18:29. |
| Prayer of the Holy Prophet ^{sa} for companions who were ready for any sacrifice. _____ | 17:81. |
| Efforts of — for the cause of Islām. _____ | 37:2-4; 79:2-6; 100:2-6. |
| — were the offerers of prayers. _____ | 26:220; 37:166. |
| MUḤAMMAD^{sa}, WIVES OF | |
| — are as mothers of Muslims. _____ | 33:7. |
| Marrying any of — is unlawful. _____ | 33:54. |
| Status and deportment of —. _____ | 33:31-34. |
| — called upon to choose between worldly life and devotion to faith. _____ | 33:29, 30. |
| Holy Prophet ^{sa} confided a secret to one of his wives and she failed to keep it. _____ | 66:4. |
| Holy Prophet ^{sa} gave up eating honey to please his wives. _____ | 66:2. |
| Hypocrites malign 'Ā'ishah. _____ | 24:12. |
| 'Ā'ishah cleared of accusation. _____ | 24:17. |
| Marriage of Holy Prophet ^{sa} with Zainab was enjoined by Allāh. _____ | 33:38. |
| MURDER | |
| — forbidden. _____ | 17: 34; 25: 69. |
| Law of retaliation —. _____ | 2:179. |
| MUSLIMS | |
| To outstrip each other in doing good is the goal of —. _____ | 2:149. |
| — were averse to fighting. _____ | 2:217. |
| — are the best people for they are raised for the good of mankind. _____ | 3:111. |
| — forbidden to fight in Sacred Month but may defend themselves against aggression. _____ | 2:218. |
| Restriction on fraternisation of — with disbelievers. _____ | 3:29. |
| NATIONS | |
| Doom of — at the end of their assigned term of rise. _____ | 7:35. |
| — are destroyed when they transgress. _____ | 17:17. |
| — cannot rise until they amend themselves. _____ | 13:12. |
| NATURAL RELIGION | |
| Right religion is the —. _____ | 30:31. |
| NATURE, DIVERSITY OF | |
| Signs in the — _____ | 13:4, 5. |
| NATURE, HARMONY IN | |
| No incongruity or flaw in universe. _____ | 67:4, 5. |
| NEEDY AND THE POOR | |
| Duty of looking after the —. _____ | 51:20; 90:15-17. |
| End of those who do not care for — _____ | 107:4. |
| NICKNAMES | |
| Calling another by — is forbidden. _____ | 49:12. |

NIGGARDLINESS

— is forbidden. 3:181; 4:38.

NOAH (PROPHET NŪḤ)

Prophecy about the Holy Prophet^{sa} in the events of the life of—. 11:50.
 — chosen as a Prophet by Allāh. 3:34.
 — preaches to his people. 7:60; 10:72; 11:26, 27; 23:24; 71:2-21.
 —'s people reject him. 7:65; 10:74; 11:28; 23:25; 54:10.
 —'s people demand punishment. 11:33.
 — builds the Ark and his people mock at him. 11:38, 39.
 Flood came as punishment on his people and —
 is told to take the needed animals in the Ark with him. 11:41, 42; 23:28.
 —'s son refuses to go into Ark and is drowned. 11:43, 44.
 —'s Ark was fully laden. 26:120.
 — makes his supplication to Allāh on behalf of his son. 11:46, 47.
 —'s Ark settles on Mount Jūdī. 11:45.
 —'s flood is a Sign for people. 54:16.
 Prophethood in —'s progeny. 57:27.
 —'s rejection is the rejection of all Prophets. 26:106.

OATHS

Allāh will not call you to account for vain —. 2:226.
 Guarding of —. 5:90.
 Expiation of —. 5:90; 66:3.
 — should not be broken. 16:92.
 — should not be made means of deceit. 16:93, 95.
 Vowing abstinence from wives. 2:227, 228.

OBEDIENCE & SUBMISSION

Allāh enjoins on you — to Him and His Messenger. 3:133, 173.
 — to Allāh and His Prophet^{sa} leads to the highest spiritual upliftment. 4:70.
 — to Allāh and His Messenger leads to success. 24:53.
 Obedience of Messenger is obedience of Allāh. 4:81.
 Obedience of those in authority is enjoined. 4:60.
 Messengers are sent to be obeyed. 4:65.
 Those who love Allāh are enjoined to follow the Holy Prophet^{sa}. 3:32.

OCEANS

Prophecy of joining the —. 55:20, 21.
 Prophecy of huge ships sailing on —. 55: 25.

ORBS

Movement of — in their spheres. 21:34.

ORPHANS

— not to be oppressed. 93:10.
 Feeding of —. 90:16.
 Care of —. 2:221.
 Property of — should be safeguarded. 4:3; 6:153; 17:35.

| | |
|--|--------|
| Penalty for misappropriation of property of —. | 4:11. |
| Proper upbringing of —. | 4:7. |
| Equitable treatment of —. | 4:128. |

PARABLES OR SIMILITUDES OF

| | |
|--|-------------|
| — person kindling fire. | 2:18. |
| — heavy rain and lightning. | 2:20, 21. |
| — a gnat. | 2:27. |
| — birds obeying call. | 2:261. |
| — grain of corn growing seven ears. | 2:262. |
| — seeds sown on stones. | 2:265. |
| — garden on elevated ground. | 2:266. |
| — garden smitten by a fiery whirlwind. | 2:267. |
| — one bewildered. | 6:72. |
| — one who rejects Divine Signs. | 7:176, 177. |
| — thirsty dog. | 7:177. |
| — flood of rainwater bearing foam. | 13:18. |
| — good tree. | 14:25, 26. |
| — evil tree. | 14:27. |
| — pure and pleasant milk. | 16:67. |
| — liquor and wholesome food. | 16:68. |
| — bee. | 16:69, 70. |
| — slave and free man. | 16:76. |
| — dumb man and of one who enjoins justice. | 16:77. |
| — one who breaks her strong yarn to pieces. | 16:93. |
| — secure and peaceful city which neglected the favours of Allāh. | 16:113. |
| — arrogant rich man and humble poor man. | 18:33-45. |
| — vanity of life of this world. | 18:46. |
| — one who associates anything with Allāh. | 22:32. |
| — helplessness of those who are called upon beside Allāh. | 22:74. |
| — Light of heavens and earth. | 24:36. |
| — mirage in the desert. | 24:40. |
| — thick darkness in a vast and deep sea. | 24:41. |
| — spider who makes a house. | 29:42. |
| — master and slave cannot be partners. | 30:29. |
| — slave belonging to several people. | 39:30. |
| — ass carrying a load of books. | 62:6. |
| — arrogant owners of a garden. | 68:18-34. |

PARADISE

| | |
|---|---------------|
| Life in —, fruits of —. | 2:26. |
| Extent of —. | 3:134; 57:22. |
| Fulfilment of all desires of soul in —. | 41:32, 33. |
| — after death and — in this world. | 19:62; 55:47. |
| Earthly —. | 2:36. |

| | |
|--|----------------------|
| Dwellers of — shall not be driven out of it. | 15:49. |
| Description of — symbolical. | 13:36; 47:16; 57:13. |
| No one can conceive reality of —. | 32:18. |
| Believers will be led towards —. | 39:74. |
| High status of dwellers in —. | 83:19-21. |
| Believers shall enjoy — in this world as well. | 55:47. |

PARADISE (DESCRIPTION)

| | |
|---|-------------------|
| Dwellers of — shall suffer neither heat nor cold. | 76:14. |
| No vain talk in —. | 19:63. |
| No death nor punishment in —. | 37:59, 60; 44:57. |
| Dwellers in — will be vouchsafed sight of Allāh. | 75:23, 24. |
| Pleasure of Allāh will be greatest reward in —. | 9:72. |

PARADISE (THE DISTINGUISHING FEATURES)

| | |
|---|--|
| Fruits and shade of — shall be everlasting. | 13:36. |
| Greatest favour of — will be the attainment of Allāh's pleasure. | 3:16; 9:72. |
| Delightful dwelling places in —. | 9:72. |
| Lofty mansions in —. | 25:76; 39:21. |
| Abundance of water, milk, wine, and honey in — will never lose their taste, | 47:16. |
| Gardens and rivers of —. | 3:16, 196, 199; 4:14, 58, 123; 5:13, 86; 7:44; 9:72, 89, 100; 10:10; 13:36; 22:15, 24; 25:11; 47:16; 58:23; 61:13; 64:10. |
| Thrones in —. | 15:48. |
| Carpeted floors in —. | 55:55. |
| Carpets and cushions in —. | 88:16, 17. |
| Pure drink of —. | 83:26-29. |
| Wine of — will not induce levity or sin. | 52:24. |
| Fountains tempered with camphor in —. | 76:6, 7. |
| Fountains tempered with ginger in —. | 76:18. |
| Fountain called Salsabil in —. | 76:19. |
| Fountains tempered with Tasnīm in —. | 83:28. |
| Sustenance in —. | 19:63. |
| Food and drink in —. | 77:43, 44. |
| Bananas and lote trees in —. | 56:29, 30. |
| Dates and pomegranates in —. | 55:69. |
| Grapes in —. | 78:33. |
| All kinds of fruits in —. | 55:53; 77:43. |
| Fruits in — as rewards of good deeds. | 37:42-44. |
| Clustered fruits of —. | 76:15. |
| Meat of birds in —. | 56:22. |
| Shade of —. | 13:36. |
| Green garments of fine silk in —. | 18:32. |
| Bracelets of gold in —. | 18:32; 35:34. |
| Gold and silver cups in —. | 43:72. |
| Vessels of polished silver in —. | 76:16, 17. |

| | |
|---|----------------------|
| Pure spouses in —. | 3:16; 4:58. |
| Chaste women with restrained looks and large eyes in —. | 37:49, 50. |
| Youths waiting on dwellers of —. | 52:25; 56:18; 76:20. |
| Angels shall greet dwellers of —. | 13:24, 25. |

PARADISE, PEOPLE ENTERING

| | |
|---|------------|
| Believers who act righteously. | 2:26. |
| Righteous who are mindful of their duty to Allāh to the utmost. | 3:134-137. |
| The steadfast. | 13:23. |
| Those who are foremost in obedience to Allāh. | 56:11. |
| Those of the right hand. | 56:28. |
| — will be brought near to the righteous. | 50:32. |

PARENTS

| | |
|---|---------------------|
| Treating — kindly is enjoined. | 17:24; 29:9; 31:15. |
| Prayer for — is enjoined. | 17:25. |
| Obedying — in all matters excepting <i>shirk</i> is enjoined. | 29:9. |

PEACE

| | |
|--|--------|
| Suing for — through weakness is forbidden. | 47:36. |
| When enemy is inclined towards — so should you be. | 8:62. |

PEOPLE, THE (THE TRIBES)

| | |
|---|---------------|
| 1. — of ‘Ād. | 7:66; 11:51. |
| Punishment of destructive wind on —. | 46:25, 26. |
| 2. — of Thamūd. | 7:74; 11:62. |
| Sign of a she-camel for —. | 11:65. |
| — hamstrung the she-camel and according to the warning were punished. | 11:68. |
| Earthquake seized —. | 7:79. |
| — lay prostrate when the punishment came. | 7:79. |
| 3. Dwellers of the Wood (Aṣḥābul-Aikah) | |
| People of Shu‘aib were called —. | 15:79. |
| — and their place. | 15:79; 50:15. |
| 4. — of Tubba‘ | |
| — and their destruction. | 44:38; 50:15. |
| 5. — of Well (Aṣḥābur-Rass) | |
| — were a section of the tribe of Thamūd. | 25:39. |
| 6. — of the Elephant. (Aṣḥābul-Fil) | |
| — were Abraha, Abyssinian king’s Governor in Yemen, and his army. | 105:2. |
| Design of — against Baitullāh and their destruction. | 105:3. |
| 7. Sabian, | 5:70. |
| 8. — of Cave (Aṣḥābul-Kahf) | |
| Situation of the Cave. | 18:18. |
| Number of —. | 18:23. |
| Length of period — lived in the Cave. | 18:26. |
| Dog of —. | 18:19. |

PHARAOH

- Qur'ān affirms body of — was preserved. _____ 10:93.
Curse on —'s people in this world and in the Hereafter. _____ 11:100; 28:43.

PILGRIMAGE (*See under* WORSHIP)

PLAGUE

- Eruption of — during latter days for not believing in Allāh's Signs. _____ 27:83.

PLEDGE

- with possession. _____ 2:284.

POET

- Muḥammad^{sa} was not a —. _____ 36:70; 69:42.
Characteristics of —s. _____ 26:226-228.

POLYGAMY

- Permission for —. _____ 4:4.
Equality between wives. _____ 4:4.
Neglect of one wife and preference of another not permitted. _____ 4:130.

POLYTHEISM

- is gravest sin. _____ 4:49; 4:117.
— is devoid of basis. _____ 30:36.

POOR

- Care for the —. _____ 69:35; 90:12-17; 107:2-4.

PRAYER (ṢALĀT, FASTING, ḤAJJ and ZAKĀT, *See under* WORSHIP)

- Need for —. _____ 25:78.
Unto Allāh alone is the —. _____ 7: 195; 13:15; 46:6.
— of the distressed person is heard. _____ 27:63.
Allāh's promise to answer — of His people. _____ 2:187; 40:61.
Even if the deed is good — should be continued for it. _____ 2:124.
— taught by Allāh absorbs His blessings more effectively. _____ 2:38.
Supplicant should seek good in both worlds. _____ 2:201, 202; 4:135.
Offer — to God and be steadfast in it. _____ 19:66; 20:15.
Neglect of — leads to destruction. _____ 19:60.

PRAYERS OF THE HOLY QUR'ĀN FOR

- Guidance along straight path. _____ 1:2-7.
— peace and provision. (Abraham's Prayer) _____ 2:127.
— for the acceptance of prayers and for
being taught the method of worship. (Abraham's and Ishmael's prayer) _____ 2:128-130.
— seeking good here and in the Hereafter. _____ 2:202.
— help against disbelievers. (Tālūt's prayer) _____ 2:251.
— imploring Allāh's forgiveness. (Prayer of Believers) _____ 2:286.
— being saved from punishment and for Allāh's help. (Believers' prayer) _____ 2:287.
Prayer that our hearts might not become perverse after guidance. (Believers' prayer) _____ 3:9.
— forgiveness of sins. _____ 3:17.
— grace and help. _____ 3:27, 28.

| | |
|---|------------------|
| — Divine favour. (Prayer of the disciples of Jesus) | 3:54. |
| — steadfastness. | 3:148. |
| — being saved from the Fire. | 3:192. |
| — forgiveness of sins and removal of ills. | 3:194, 195. |
| — seeking refuge from oppressors. | 4:76. |
| — distinction between the faithful and the disobedient. (Prayer of Moses) | 5:26. |
| — being counted among the righteous. | 5:84, 85. |
| — prosperity. (Prayer of Jesus for his people) | 5:115. |
| — forgiveness of error. (Prayer of Adam and his wife) | 7:24. |
| — triumph of truth over falsehood. | 7:90. |
| — steadfastness. | 7:127. |
| — Allāh's mercy. | 7:150, 152, 156. |
| — good here and Hereafter. | 7:157. |
| — deliverance from evil of enemies. | 10:86, 87. |
| — destruction of oppressors. | 10:89. |
| — security in a boat or vessel. | 11:42. |
| — security while riding or driving. | 43:14, 15. |
| — being joined to the righteous. (Prayer of Joseph) | 12:102. |
| — self and progeny. (Prayer of Abraham) | 14:36-42. |
| — parents. | 17:25. |
| — entering or coming out of a place or building. | 17:81. |
| — mercy and guidance. | 18:11. |
| — righteous offspring. (Prayer of Zachariah) | 19:5-7; 21:90. |
| — success in the propagation of truth. (Prayer of Moses) | 20:26-36. |
| — increase of knowledge. | 20:115. |
| — deliverance from distress. (Prayer of Job) | 21:84. |
| — security against consequences of default. (Prayer of Jonah) | 21:88. |
| — Allāh's help and His judgment. | 21:113. |
| — victory over those who reject the truth. (Noah's prayer) | 23:27. |
| — a safe landing. (Noah's prayer). | 23:30. |
| — not being counted with the wrong doers. | 23:94, 95. |
| — seeking refuge from incitements of evil ones. | 23:98, 99. |
| — forgiveness of sins and mercy. | 23:110. |
| — forgiveness and mercy. | 23:119. |
| — being saved from the punishment of hell. | 25:66, 67. |
| — family and children. | 28:75. |
| — wisdom and being counted among the righteous. (Prayer of Abraham) | 26:84-90. |
| — victory of truth. | 26:118, 119. |
| — deliverance from the torment of the enemy. | 26:170. |
| — being grateful and being among the righteous. (Prayer of Solomon) | 27:20. |
| — peace on the righteous. | 27:60. |
| — forgiveness. (Prayer of Moses) | 28:17. |
| — deliverance from unjust people. (Prayer of Moses) | 28:22. |
| — seeking good from Allāh. (Prayer of Moses) | 28:25. |

| | |
|--|-------------------|
| — help against wicked people. (Prayer of Lot) | 29:31. |
| — a righteous son. (Prayer of Abraham) | 37:101. |
| — forgiveness and grant of vast kingdom. (Prayer of Solomon) | 38:36. |
| — deliverance from hell and all evil. | 40:8-10. |
| — appreciation of Allāh's favour. | 46:16. |
| — help from Allāh when overcome. (Prayer of Noah) | 54:11. |
| — deliverance from rancour. | 59:11. |
| — seeking protection against the non-believers. (Prayer of Abraham's people) | 60:5, 6. |
| — perfection of Allāh's blessings. | 66:9. |
| — deliverance from Pharaoh and wrongdoers. (Prayer of Pharaoh's wife) | 66:12. |
| — forgiveness of all believers. (Prayer of Noah) | 71:29. |
| — protection against all evil. | 113:2-8; 114:2-5. |

PRAYER, DAILY (Ṣalāt; See under WORSHIP)

PREDESTINATION (Taqdīr i.e. determining the measure of everything)

| | |
|--|--------------------|
| Meaning of —. | 7:35; 67:23, 24. |
| Allāh has determined the measure of everything. | 25:3; 54:50; 65:4. |
| Good or evil befalls as a result of Divine law. | 4:79, 80. |
| Man is free to act as he chooses but must face the consequences thereof. | 74:39. |
| Believers and non-believers are both helped. | 17:21. |

PRISONERS OF WAR (See under WAR)

PRIVACY

| | |
|-------------|------------|
| Personal —. | 24:59, 60. |
|-------------|------------|

PROPERTY

| | |
|--|--------------|
| — is a means of support. | 4:6. |
| — should not be acquired unlawfully or unjustly. | 2:189; 4:30. |

PROPHECIES, GENERAL

| | |
|---|--------------------------|
| — either contain glad news or give warning. | 18:87. |
| Fulfilment of — which warn can be put off by repentance. | 10:99; 43:50, 51; 44:16. |
| Fulfilment of — bearing glad tidings can be postponed by failure to comply with conditions. | 5:27. |
| Prophet is justified if some of his — are fulfilled during his lifetime. | 13:41; 40:29. |

PROPHECIES OF THE HOLY QUR'ĀN

| | |
|---|---------------------|
| Holy Prophet's ^{sa} emigration from Mecca and his return to it. | 17:81; 28:86. |
| Battle of Badr and victory for Muslims. | 30:6; 79:7. |
| Battle of Aḥzāb. | 38:12; 54:46; 79:8. |
| Arab nations accepting Islām. | 56:4. |
| Byzantines overpowering the Persians and then being overpowered by Muslims. | 30:3, 4. |
| Jews occupying Palestine. | 17:105. |
| Muslims reoccupying Palestine. | 21:106, 107. |
| Appearance of Gog and Magog and events thereafter. | 21:97-105. |
| Opening of Suez and Panama canals. | 55:20, 21; 82:4. |
| Huge ships floating on seas. | 55:25. |
| Jews, abasement of | 3:113; 7:168. |

ا i u ا | th ث | h ح | kh خ | dh ذ | ص s | ض d | ط t | ظ z | ع ' | gh غ | q ق | ' ء

| | |
|---|--------------------|
| People of the Book accepting Islām. | 3:200. |
| Transportation, development of means of | 16:9; 36:43; 81:5. |
| Blasting off of mountains i.e. great kingdoms. | 81:4; 77:11. |
| Cosmic rays and nuclear bombs. | 44:11; 55:36. |
| Animals being gathered in zoological gardens. | 81:6. |
| Peoples and nations coming together. | 81:8. |
| Criminal justice, administration of | 81:9. |
| Books, increase in publication of | 81:11. |
| Geology, mineralogy and astronomy, progress of | 81:12; 84:5. |
| Earth, reaching out of to other planets. | 84:4. |
| Tombs being laid open. | 82:5. |
| Sin, increase of | 81:13. |
| Atheism, spread of | 82:7-9; 114:5, 6. |
| Islām, rise of after decline | 32:6; 81:19. |
| Wars and earthquakes. | 99:2. |
| Earth revealing its treasures. | 99:3. |
| Latter Days, signs of | 81:3-17. |
| Discovery of new countries and continents. | 84:4. |
| Earth yielding up its hidden treasures. | 84:5. |
| Safeguarding of Qur'ān by Allāh. | 15:10. |
| Spread of Islām after emigration. | 17:81, 82. |
| World wars and nations being gathered together. | 18:100. |
| Destruction of atomic powers. | 55:32; 111:2. |

PROPHETS

| | |
|---|--------------------------------------|
| Allāh revealed some of His secrets to —. | 3:180; 72:27, 28. |
| — are innocent and are safeguarded from error. | 6:163; 53:4, 5. |
| Prophet and Messenger are synonymous. | 19:52-55. |
| Purpose of —. | 20:135; 28:48. |
| — were sent to all people. | 10:48; 13:8; 16:37. |
| Superiority of some Prophets over others. | 2:254; 17:56. |
| Two kinds of —, the law-bearing and non-law-bearing. | 2:254; 5:45; 36:15. |
| Qur'ān makes mention of a few — only. | 4:165; 40:79. |
| Same objections raised against all —. | 41:44; 51:53, 54. |
| Disbelieving one Prophet is disbelieving all —. | 4:151. |
| — submit themselves to the will of Allāh. | 10:73. |
| Only men are raised as —. | 12:110. |
| Allāh chooses the — Himself. | 6:125; 16:3. |
| Purpose of — is to purify people and to guide them to their Lord. | 79:18-20. |
| — cannot act unfaithfully. | 3:162. |
| Sinlessness of —. | 21:28. |
| False — do not prosper. | 69:45-48. |
| — are the rope of Allāh which should be held fast. | 3:104; 6:160; 8:47. |
| All — are opposed and mocked at. | 6:113; 21:42; 25:32; 36:8, 31; 43:8. |

| | |
|--|--------------------------------|
| Followers of — are succoured. | 2:215. |
| Satan puts obstacles in the way of what the — seek after but always fails. | 22:53. |
| — were accused of being bribed for acting as agents of others. | 26:154. |
| — were accused of madness or of being magicians. | 34:44; 51:53. |
| — were charged with falsehood. | 3:185; 34:46. |
| — are helped by Allāh in this world as well as in the Hereafter. | 37:172, 173; 40:52. |
| — are human beings. | 14:12; 18:111; 19:59; 21:8, 9. |
| — marry and have children. | 13:39. |
| — eat food. | 21:9; 25:8, 21. |
| — do not fear anyone except Allāh. | 33:40. |
| — receive revelation in the language of their people. | 14:5. |
| — convey message of Allāh to the people. | 5:100; 33:40. |
| —' duty is to warn people and to give them glad tidings. | 6:49. |
| — do not ask for any reward from the people. | 11:30, 52. |
| — and their followers always prevail over others. | 40:52; 58:22. |
| Attempts of people to kill their —. | 2:62; 3:113; 4:156. |
| Not all — were given the Book separately. | 2:214. |
| All — have a common mission of establishing Unity of Allāh. | 23:53. |
| Reason why — and believers suffer from afflictions. | 2:156, 215. |
| Unreasonable demands of the opponents of —. | 2:119. |

PUNISHMENT

| | |
|---|----------------------|
| — is inflicted for disregarding the warnings of Allāh's Messengers. | 6:132; 17:16; 42:22. |
| Allāh does not inflict — unjustly. | 11:118; 29:22. |
| Purpose of — is to reform. | 23:77, 78. |
| Allāh is slow in sending —. | 22:48-52. |
| — follows upon transgression and injustice. | 4:31. |
| — for theft. | 5:39. |
| Delay in —. | 6:19; 10:12; 11:9. |
| — for adultery. | 24:3. |
| — for calumniating chaste woman. | 24:5. |
| — is warded off by seeking forgiveness. | 8:34. |
| — serves as an example and lesson. | 2:67. |
| Repentance and amendment avert —. | 5:40. |
| — averted from the people of Jonah. | 10:99. |
| Allāh's mercy averts —. | 7:157. |

PARDAAH (Veil, for Women)

| | |
|-----------------------------|-----------------------|
| Directions about —. | 24:31, 32, 61; 33:60. |
| Old women, exemption for —. | 24:61. |
| Privacy, periods of —. | 24:59. |

QURAIISH

| | |
|--|----------|
| — safeguarded against Abraha's design. | 106:2-5. |
|--|----------|

QUR'ĀN, THE HOLY

| | |
|--|-----------------------------|
| Purpose of gradual revelation of —. | 17:107; 25:33, 34. |
| Seeking refuge with Allāh before recitation of —. | 16:99. |
| Recitation of — should be listened to with attention. | 7:205. |
| Abrogation of previous commandments. | 2:107. |
| — also called the Book. | 15:2. |
| — called pure scriptures comprising everlasting commandments. | 98:3, 4. |
| Divine promise to guard —. | 15:10; 56:78-81. |
| — gives good tidings and warns. | 19:98. |
| — is an Exhortation for those who fear Allāh. | 20:3, 4. |
| — is a revelation from the Creator of heavens and earth. | 20:5. |
| — is a well preserved Book. | 56:79. |
| — discriminates between truth and untruth. | 25:2. |
| — was mentioned in scriptures of previous Prophets. | 26:197, 198. |
| — is healing and mercy for believers. | 17:83. |
| — speaks at every level. | 18:55; 39:28; 59:22. |
| — repeatedly exhorts observation, reflection, exercises of reason, and understanding. | 2:270. |
| — constantly exhorts towards remembrance of Allāh through: | |
| (i) observation, | 5:22; 43:52; |
| (ii) reflection, | 2:220, 267; 7:185; 34:47; |
| (iii) meditation, | 4:83; 47:25; |
| (iv) exercise of reason and understanding, | 6:152; 16:13; 23:81; 28:61; |
| (v) seeking of knowledge, | 20:115; 29:44; 35:29; |
| (vi) pondering over intellectual problems, | 9:122; 17:45; |
| (vii) fostering of spiritual vision, | 7:199; 11:21; 28:73; |
| (viii) gratitude to Allāh, | 14:8; 16:15; 23:79; 56:71. |
| Objection why — was not revealed all at once. | 25:33. |
| Objection why a written book was not sent directly from heaven. | 17:94. |
| Objection why — was not revealed through a great man. | 43:32. |
| — contains verses with decisive meanings and verses susceptible of different interpretations. | 3:8; 39:24. |
| — yields new truths and fresh guidance in every age and at all levels. | 18:110. |
| Companions of the Holy Prophet ^ﷺ were exalted by —. | 80:17. |
| — is a widely read Book. | 27:2. |
| — is a Light and clear Book guiding along the paths of peace. | 5:16, 17. |
| Falsehood shall never approach —. | 41:43. |
| Everyone desiring to go straight can benefit from —. | 81:29. |
| — is a Book honoured and well guarded. | 85:22, 23. |
| — is decisive and definite. | 86:14, 15. |
| — comprises all basic commandments. | 98:3, 4. |
| — is Divinely safeguarded. | 15:10. |
| — discourages seeking regulation of everything by Divine command. | 5:102. |
| — is free from all doubt. | 2:3. |
| — is a guide for the righteous. | 2:3. |

- is healing. _____ 10:58; 17:83; 41:45.
- expounds all that is needed by mankind for complete fulfilment of life and furnishes guidance and is a mercy for those who submit. _____ 10:58; 16:90.
- enjoins worship of Allāh. _____ 2:22.
- The wisdom comprehended in — is inexhaustible. _____ 18:110; 31:28.
- is the most effective instrument for propagating the truth. _____ 25:53.
- is peerless and cannot be matched. _____ 2:24; 10:39; 11:14, 15; 17:89; 52:35.
- was revealed on a blessed night. _____ 44:4; 97:2-6.
- is free from discrepancies. _____ 4:83.
- Seeking refuge with Allāh against evil promptings before recitation of —. _____ 16:99.

RECORDING ANGELS

- know all actions of man. _____ 82:11-13.

REPENTANCE

- wins Allāh's forgiveness and mercy. _____ 2:161.
- is possible at all times. _____ 3:90.
- Seeking forgiveness of Allāh along with —. _____ 11:4.
- Allāh forgives all sins. _____ 39:54.
- should be sincere. _____ 66:9.
- Allāh accepts true —. _____ 9:104; 42:26.
- converts evil propensities into good ones. _____ 25:71.
- Doing good after — is true —. _____ 25:72.
- Whose — is accepted. _____ 4:18; 16:120.
- Whose — is not accepted. _____ 4:19.

RESURRECTION DAY (QIYĀMAH)

- There is no doubt about —. _____ 4:88.
- also designated the Hour. _____ 20:16.
- of each individual. _____ 19:96.
- also signifies day of downfall or ruin. _____ 17:52; 40:60; 54:2; 70:43-45.

RESURRECTION AFTER DEATH

- is a certainty. _____ 2:49; 22:8; 23:116; 58:19.
- Spiritual resurrection. _____ 2:57, 74, 261; 6:37; 8:25; 30:51; 41:40.

RESURRECTION OF THE DEAD

- Physically dead cannot be brought back to life on earth. _____ 21:96; 23:101; 36:32; 39:43.
- also signifies revival of a people. _____ 7:58.
- Prophets revive the spiritually dead and not the physically dead. _____ 6:37; 8:25.
- Jesus gave life to the spiritually dead. _____ 5:111.

RETALIATION, LAW OF (QIṢĀṢ)

- safeguards human life. _____ 2:179, 180.

REVELATION

- vouchsafed to Prophets as well as others. _____ 4:164, 165; 5:112; 20:39; 28:8.
- is a universal experience. _____ 4:165; 10:48; 35:25; 40:79.
- is received in the language of the recipient. _____ 14:5.

- forms of _____ 42:52.
- descends upon the heart. _____ 2:98; 26:193—195; 53:11, 12.
- furnishes guidance and promotes righteousness. _____ 2:39; 7:36; 14:2; 17:83; 41:45; 47:3.
- No spiritual life without —. _____ 21:31.
- is received by chosen servants of Allāh. _____ 16:3.
- stimulates reflection. _____ 16:45.
- also signifies inspiration. _____ 16:69.
- REWARDS AND PUNISHMENTS**
- Basis of —. _____ 4:41, 79, 80; 6:161.
- RIBĀ (INTEREST)**
- is forbidden. _____ 2:276, 277, 279-281; 3:131; 30:40.
- Prohibition of —. _____ 2:276, 277, 279; 3:131.
- does not promote true prosperity. _____ 30:40.
- Warning of evil consequences of taking —. _____ 2:280.
- RIGHTEOUSNESS (TAQWĀ)**
- , attainment of, through worship of Allāh. _____ 2:22.
- , what constitutes. _____ 2:178.
- Killing of evil desires by piety and —. _____ 2:55.
- RIGHTS OF MANKIND**
- and obligations in respect thereof. _____ 4:37-41; 17:24-40; 25:64-73.
- ROCK, DWELLERS OF THE**
- Punishment of —. _____ 15:81-85.
- SABĀ' (See under SOLOMON)**
- Sign for the people of —. _____ 34:16-22.
- Queen of — and Solomon. _____ 27:23-45.
- SABBATH**
- Observance and violation of — by the Jews. _____ 2:66, 67; 4:48, 155; 7:164; 16:125.
- SACRIFICE**
- , rites of, appointed for every people. _____ 22:35.
- should be offered to Allāh alone. _____ 22:35.
- Flesh or blood of sacrificed animal does not reach Allāh
- but it is the spirit inspiring the sacrifice that reaches Him. _____ 22:38.
- ŞAFĀ AND MARWAH**
- are the Signs of Allāh. _____ 2:159.
- ŞALĀT (See under WORSHIP)**
- ŞĀLIḤ, PROPHET**
- was sent to the people of Thamūd. _____ 7:74; 11:62; 27:46.
- Name of —'s people was Aşḥābul Ḥijr. _____ 15:81.
- admonished his people to ask forgiveness of Allāh. _____ 11:62.
- Nine mischief-mongers in —'s town. _____ 27:49.
- Plan to kill — at night. _____ 27:50.
- Sign of she-camel for the people of —. _____ 7:74; 11:65; 26:156.

- People of — hamstrung the she-camel. _____ 7:78; 26:158.
 People of — punished for their transgression. _____ 7:79, 80; 11:68.
 —'s people accused him of being bewitched, or working on behalf of someone else. 26:154.
 Disbelieving—was to reject all Prophets. _____ 26:142-143; 54:24-25.

SALVATION

- Promise of — for the righteous. _____ 2:6; 19:73.
 Person receiving — is loved by Allāh and is at peace. _____ 3:32; 89:30, 31.
 — through prayer. _____ 2:187.
 — from evil. _____ 8:30.
 — through purification of soul. _____ 91:10.
 — through seeking forgiveness, and following guidance. _____ 3:136; 39:54-56.
 — is everlasting. _____ 11:109; 18:109; 95:7.
 Belief in all revealed Books is necessary for —. _____ 2:5.

SĀMIRĪ

- produced a calf for worship when Moses had gone to the Mount. _____ 20:89.
 Moses questioned — about his conduct. _____ 20:96.
 — had turned away from obedience. _____ 20:97.
 Punishment of —. _____ 20:98.

SATAN

- has no power over those who believe and put their trust in Allāh. _____ 16:100.
 — has power only over those who make friends
 with him and set up equals to Allāh. _____ 15:43; 16:101.
 — had no connection with creation of universe. _____ 18:52.
 — watches man but man does not perceive him. _____ 7:28.
 — is the declared enemy of man. _____ 17:54; 25:30; 35:7; 36:61; 43:63.
 — caused Adam to slip. _____ 2:37; 7:21-23.
 — has a fiery temperament. _____ 7:13.
 — is an evil companion. _____ 4:39.
 — was granted respite. _____ 7:15, 16.
 — was abased. _____ 7:14.
 — lies in wait for people to persuade them to abuse Divine bounties. _____ 7:17, 18.
 — prompts people to evil practices. _____ 4:120, 121.
 — makes false promises. _____ 14:23.
 — incites unbelievers to disobedience. _____ 19:84.
 — misleads his friends through inspiring them with fear. _____ 3:176.
 — places obstacles in the way of Prophets. _____ 22:53, 54.
 — is prototype of all wicked persons. _____ 2:103; 38:42; 43:37.
 — should be shunned. _____ 2:169.
 — has recourse to futile devices. _____ 4:77.
 How to guard oneself against —. _____ 7:201, 202.
 — has no power of his own but takes advantage of people's weaknesses. _____ 14:23; 15:43.
 — was rejected and cast away by Allāh. _____ 15:35, 36.
 Whoever make friends with — is bound to be led astray. _____ 22:5.

SAUL (KING ṬĀLŪṬ)

- appointed king. _____ 2:248.
- Companions of — were put to test by means of the river. _____ 2:250.

SCANDAL MONGERING

- Prohibition of —. _____ 24:24-27.

SEAS, THE CONFLUENCE OF TWO

- means the end of Mosaic dispensation and the beginning of Islamic dispensation. 18:61.

SERVANTS OF GRACIOUS ALLĀH

- walk on earth in dignified manner. _____ 25:64.
- say 'peace' when addressed by the ignorant. _____ 25:64.
- pass their nights in worship of Allāh. _____ 25:65.
- beseech Allāh to avert the punishment. _____ 25:66.
- are neither niggardly nor extravagant but are moderate in spending. _____ 25:68.
- do not associate partners with Allāh nor kill any person unlawfully
nor commit adultery. _____ 25:69.
- do not bear false witness. _____ 25:73.
- Reward of —. _____ 25:76, 77.

SHU'ĀIB, PROPHET

- was sent to Midian tribes. _____ 7:86; 11:85; 29:37.
- admonished his people to give full measure and full weight. _____ 7:86; 11:85, 86.
- 's people threatened to expel him from his town. _____ 7:89.
- 's people seized by earthquake. _____ 7:92; 11:95, 96.

SLANDER

- Prohibition of —. _____ 24:5, 24-27; 104:2.

SLAVES

- procuring freedom of, is highly meritorious. _____ 2:178; 4:93; 5:90; 9:60; 90:14.

SOLOMON (PROPHET SULAIMĀN)

- was heir of David. _____ 27:17.
- was favoured with special knowledge by Allāh. _____ 21:80; 27:16.
- was bestowed everything by Allāh. _____ 27:17.
- Propaganda of rebels against —. _____ 2:103.
- Winds were subjected to
- (i.e. his people carried on trade in sailing boats). _____ 21:82; 34:13; 38:37.
- Deep-water divers in —'s service. _____ 21:83.
- Jinn (i.e. gentile artisans) made palaces, statues, large cooking vessels,
and reservoirs for —. _____ 34:13, 14.
- Jinn (i.e. expert workmen, builders and divers) owed allegiance to —. _____ 27:40; 38:38.
- Satans (i.e. giants and slaves) who worked for him were in fetters. _____ 38:38, 39.
- 's factories manufactured articles from molten copper. _____ 34:13.
- Three divisions of —'s army, (gentiles, Jews and saintly people). _____ 27:18.
- was taught the language of the sacred scriptures. _____ 27:17.
- 's army moved to the valley of Naml. _____ 27:19.

| | |
|---|-----------|
| — invited Queen of Sabā' to submit. | 27:29-32. |
| Queen of Sabā' sent gifts to —. | 27:36. |
| — orders a throne better than that of Queen of Sabā'. | 27:39-42. |
| Queen of Sabā' goes to — and believes in Allāh. | 27:43-45. |
| —'s love for noble steeds. | 38:32-34. |
| — saw in a vision an incapable son as his successor. | 38:35. |
| —'s death and decline of his power at the hands of his incapable successor. | 34:15. |
| — was diligent in turning to Allāh. | 38:31. |
| — was bestowed a high rank in the eyes of Allāh. | 38:41. |

SONSHIP OF GOD

| | |
|--------------------------|--|
| Doctrine of — condemned. | 2:117; 6:101, 102; 10:69; 18:5, 6; 19:36; 19:91-93; 23:92; 37:150-160; 39:5; 112:2-4. |
|--------------------------|--|

SOUL, HUMAN (RŪḤ)

| | |
|-----------------------------------|--------|
| — is Allāh's creation. | 17:86. |
| —, purification of, is salvation. | 91:10. |

SPIRIT

| | |
|--------------------------------------|-----------------------------|
| — means mercy from Allāh. | 4:172. |
| Rūḥ means angel. | 19:18. |
| Faithful —. | 26:194. |
| — at rest. | 89:28-31. |
| Self-accusing —. | 75:3. |
| God breathes His spirit into man | |
| i.e. man can receive the revelation. | 15:30; 21:92; 32:10; 38:73. |

STATE

| | |
|--|---|
| International relations. | 16:93, 95; 60:9, 10. |
| Government by consultation. | 3:160; 42:39. |
| Best fitted persons to be placed in authority. | 4:59. |
| Justice as basis of rule. | 4:59, 106-108, 136; 5:9; 16:91; 38:27; 42:16. |
| Obedience to authority. | 4:60. |
| War, obligatory or permissible | 2:191-194; 4:76; 8:40; 22:40-42. |
| Peace. | 8:56-64; 9:1-4. |

STEADFASTNESS

| | |
|--|--------|
| — in seeking help of Allāh enjoined on believers. | 2:154. |
| Allāh is with those who show —. | 2:154. |
| Trials of fear, hunger and loss of wealth and lives and fruits | |
| but good news for the patient. | 2:156. |
| Truly patient persons. | 2:157. |

STRAIGHT PATH

| | |
|---|----------------------------|
| Prayer for —. | 1:6. |
| Prophet Muḥammad ^{sa} followed the — | 6:162; 36:5; 43:44. |
| Prophet Muḥammad ^{sa} guides to the —. | 14:2, 3; 23:74, 75; 42:53. |
| Qur'ān guides to the —. | 5:17. |

SUN, THE

- radiates light and the moon reflects lustre and each has stages determined for it. _____ 10:6; 25:62.
- and moon are made subservient and glide along their respective orbits. _____ 7:55; 21:34.
- Harmony of spheres illumined by — and moon. _____ 71:16.
- Eclipse of — and moon, significance of _____ 75:8, 10.
- determining shadow, significance of _____ 25:46, 47.
- no object of worship. _____ 41:38.

SWINE, FLESH OF

- Unlawful to eat —. _____ 2:174; 5:4; 6:146; 16:116.

TABLET, WELL PRESERVED

- Holy Qur'ān contained in —. _____ 85:23.

TABLETS OF MOSES

- contained directions on all matters. _____ 7:146.
- thrown aside by Moses in his wrath and picked up by him when his wrath subsided. _____ 7:151, 155.

TABŪK, THE EXPEDITION TO

- Muslims enjoined to march forth to —. _____ 9:41.
- Length of the journey to —. _____ 9:42.

ṬĀGHŪT

- are transgressors who exceed all bound and must be shunned. _____ 2:257, 258; 4:52, 61, 77; 5:61; 16:37; 39:18.

TAYAMMUM (Symbolic Ablution)

- , when permissible. _____ 4:44; 5:7.

THEFT

- Punishment for —. _____ 5:39.

TORAH

- was revealed to Moses, containing guidance and light and all necessary instructions for Banī Isrā'īl. _____ 3:4; 5:45; 6:155; 23:50; 28:44; 37:118.
- Mosaic Prophets decided according to —. _____ 5:45.
- Prophecies concerning the Holy Prophet^{sa} of Islām in —. _____ 7:158; 48:30.
- Those who profess belief in — but do not carry out its commandments. _____ 62:6.
- Promise of ample provision to believers in — if they had believed in Qur'ān. _____ 5:67.
- People of — invited to believe in the Holy Prophet^{sa}. _____ 5:16, 17, 20.
- Perversion of —. _____ 2:80; 3:79; 5:14, 16.

TOWNS, MOTHER OF (UMMUL-QURĀ)

- Mecca as —. _____ 6:93.

TRADE

- is lawful. _____ 2:276; 4:30.
- should not divert attention from Prayer or remembrance of Allāh. _____ 9:24; 24:38; 62:12.
- which is most profitable. _____ 61:11-14; 35:30, 31.
- Taking error in exchange for guidance is wasteful —. _____ 2:17.

| | |
|---|---|
| TREATIES | 9:4, 7, 12, 13. |
| TRINITY | |
| condemnation of—. | 4:172; 5:74. |
| TRUMPET | |
| Blowing of—. | 6:74; 18:100; 20:103; 23:102; 27:88; 36:52; 39:69; 50:21; 69:14; 78:19. |
| UḤUD | |
| Battle of—. | 3:122, 123. |
| Enemy returned to Mecca frustrated. | 3:128. |
| Lessons to be drawn from—. | 3:140-144, 153-172. |
| Causes of misfortune at—. | 3:153, 154. |
| Muslims got the upper hand at first. | 3:153. |
| Enemy assumed offensive after retreat. | 3:154. |
| Murmurs of hypocrites at—. | 3:155. |
| Delinquents were pardoned. | 3:156. |
| Holy Prophet ^{sa} dealt with them gently. | 3:160. |
| WAR | |
| — is a conflagration and Allāh's purpose is to put it out. | 5:65. |
| — is permitted against aggression. | 2:191; 22:40-42. |
| — is permitted in defence of freedom of religion. | 2:194. |
| Transgression not permitted in—. | 2:191, 193, 194; 16:127. |
| Fighting to be stopped if enemy is inclined to do so but not out of fear. | 8:62, 63; 47:36. |
| Treaties must be observed. | 9:4. |
| Justice must be observed despite hostility. | 5:9. |
| Duty to safeguard security. | 8:61. |
| Duty to be on guard. | 3:201. |
| Duty to be steadfast in battle. | 8:17; 8:58. |
| Those killed in just — are martyrs. | 2:155; 3:141, 170. |
| Armageddon. | 18:48, 49, 100-102. |
| Organisation for stopping—. | 49:10, 11. |
| WAR, PRISONERS OF | |
| — can only be taken in course of regular fighting. | 8:68. |
| — should be released as a favour or in return for ransom. | 47:5. |
| Marriage may be arranged for—. | 24:33. |
| Conditional release of—. | 24:34. |
| WATER (Revelation) | |
| — as source of life. | 11:8; 21:31. |
| WISE, THE | |
| Characteristics of— | 13:20-25. |
| WITNESSES | |
| Requirement of two male — or one male and two female — | |
| for facility of preservation of evidence. | 2:283. |
| Will, attestation of, by two—. | 5:107-109. |

WOMAN

(i) GENERAL

Spiritual equality between men and women. _____ 3:196; 33:36; 57:13.

Bounty of Allāh that

He has created your mates of the same species. _____ 7:190; 16:73; 30:22; 42:12.

Men are guardians over women. _____ 4:35.

(ii) MARRIAGE; Husband and Wife

— is permanent relationship. _____ 4:25.

Permission to marry up to four wives. _____ 4:4.

Equal treatment of wives. _____ 4:130; 33:5.

Person fearing he may not deal justly with more wives

than one should marry only one wife. _____ 4:4, 130; 33:5.

Reciprocal rights and obligations. _____ 2:229; 4:20.

Confining women guilty of misbehaviour. _____ 4:16.

Relationship of husband and wife is like that of garment and wearer. _____ 2:188.

—, a source of comfort for each other. _____ 7:190.

Beneficence between each other. _____ 2:238.

— is a binding covenant. _____ 4:22.

— is obligatory, subject to means. _____ 24:33, 34.

— with idolaters is forbidden. _____ 2:222; 60:11, 12.

Object of —. _____ 2:224.

Proposal for — during women's waiting period is forbidden. _____ 2:236.

Marrying women under compulsion is forbidden. _____ 4:20.

Women with whom marriage is forbidden. _____ 4:23-25.

Divorced women and widows are free to remarry. _____ 2:233, 235, 236.

Lodging for divorced wife and widow. _____ 2:241; 65:2, 7.

(iii) DOWRY

— on marriage prescribed. _____ 4:25.

Substitute for —. _____ 2:237.

Wife may remit —. _____ 4:5.

(iv) COHABITATION

— forbidden during menstruation period. _____ 2:223.

— forbidden during period of retreat in mosque. _____ 2:188.

— forbidden during fast. _____ 2:188.

— forbidden during period of pilgrimage. _____ 2:198.

—, object of _____ 2:224.

(v) WAITING PERIOD ('IDDAT) BEFORE REMARRIAGE

—, observance of _____ 65:2.

— for widow. _____ 2:235.

— for a divorced woman. _____ 2:229.

— for a pregnant woman. _____ 65:5.

— for women who do not menstruate. _____ 65:5.

(vi) DIVORCE

Procedure for —. _____ 2:230, 231.

Revocable —. _____ 2:232.

Irrevocable —. _____ 2:231.

Arrangements concerning children after —. _____ 2:234.

(vii) PERIOD OF GIVING SUCK

— is two years. _____ 2:234.

(viii) VOWING ABSTINENCE FROM WIVES, (ĪLĀ')

period of maximum waiting. _____ 2:227, 228.

WORM OF THE EARTH (DĀBBATUL ARḌ)

— meaning one following low desires. _____ 34:15.

— meaning germs of plague. _____ 27:83.

WORSHIP

Object of —. _____ 1:5; 2:22.

(i) ṢALĀT; (NAMĀZ OR OBLIGATORY PRAYER)

Obligatory —. _____ 4:104; 24:57.

Ablution for —. _____ 5:7.

Prohibition against offering — when not in full control of senses or in state of impurity. _____ 4:44.

Postures of —. _____ 22:27.

Times of —. _____ 2:239; 4:104; 11:115; 17:79; 30:18, 19.

Observance of —. _____ 2:44, 111, 278; 5:56; 8:4; 9:71; 27:4; 31:5.

Watching over —. _____ 2:239.

— when it may be shortened. _____ 4:102.

—, form of, in face of the enemy. _____ 4:103.

Friday —. _____ 62:10-12.

Tahajjud (prayer before dawn). _____ 5:16-19; 17:80; 32:17; 73:3-9.

— safeguards against misconduct. _____ 29:46.

constancy in —. _____ 70:24.

—, neglect of, condemned. _____ 107:5-7.

Exhorting others to performance of —. _____ 20:133.

Offering — in congregation. _____ 2:44.

Offering — with propriety and in a state of purity. _____ 4:44; 7:32.

Allāh provides for those who are constant in —. _____ 20:133.

(ii) FASTING

— prescribed during month of Ramaḍān. _____ 2:184-186.

Exemption from —. _____ 2:186.

Expiation for —. _____ 2:185.

(iii) PILGRIMAGE (ḤAJJ)

— is obligatory upon every Muslim who can afford the journey. _____ 3:98.

Directions concerning —. _____ 2:197-204; 5:2, 3.

Punishment for those who hinder people from the Sacred Mosque. _____ 22:26.

Abraham was commanded to proclaim — unto mankind. _____ 22:28.

Object of —. _____ 22:29-34.

disbursement of—, _____ 9:60.

Allāh's favour bestowed upon—, _____ 3:39-42; 19:3-12.

Explanatory List of some Quranic Words and Expressions
as explained by Ḥaḍrat Mirzā Tāhīr Aḥmad
Fourth Successor of the Promised Messiah
in his notes to this edition

| Word | Ref. | Page | Word | Ref. | Page |
|-----------------------|--------------|------|-----------------------|--------|------|
| Ākhirah | 29:21 | 462 | Muqtaṣid | 37:114 | 527 |
| Aghrainā | 5:15 | 118 | Muṣaddiqan | 3:4, 5 | 52 |
| Akābira mujrimihā | 6:124 | 156 | Nakkirū lahā ‘Arshahā | 27:39 | 440 |
| Al-Fātiḥah | 43:5 | 577 | Naqīb | 5:13 | 118 |
| Al-Furqān | 3:5 | 52 | Qabla mautihī | 4:160 | 111 |
| Al-Qāri‘ah | 69:5 | 686 | Qā‘iman bil-qist | 3:19 | 54 |
| An tamīda bikum | 16:16 | 300 | Qaṭṭa‘na aidiyahunna | 12:32 | 264 |
| Aqīmuṣ-Ṣalāta | 10:88 | 239 | Qayyim | 12:41 | 265 |
| Aṣainā | 4:47 | 91 | Rafa‘a | 4:159 | 110 |
| Aṭṭair | 38:20 | 532 | Ribbiyyūn | 3:147 | 72 |
| Adhā | 2:223 | 36 | As-Sā‘ah | 43:62 | 583 |
| ‘Azīm | 6:16 | 140 | Sābiq bil khairāt | 37:114 | 527 |
| Baḥīrah | 5:104 | 133 | Ṣadra | 6:126 | 156 |
| Baiḍun | 37:50 | 523 | Sā‘ibah | 5:104 | 134 |
| Baiḍun maknūn | 37:50 | 523 | Sami‘nā wa Aṭa‘nā | 4:47 | 91 |
| Dābbah | 34:15 | 500 | Sau‘ātuhumā | 20:122 | 363 |
| Dīnul-Qayyimah | 12:41, 30:31 | 265 | Shubbiha | 4:158 | 109 |
| Faraddū aidiyahum | | | Taklīman | 4:165 | 112 |
| Fī afwāhihim | 14:10 | 284 | Ṭayyib | 2:169 | 26 |
| Fī sabīlillāh | 4:101 | 100 | Thiyābaka | 74:5 | 701 |
| Fu‘ād | 32:10 | 482 | Ukhrā | 29:21 | 462 |
| Ḥām | 5:104 | 134 | Ulā‘ika | 11:18 | 245 |
| Huwa baiḍatul balad | 37:50 | 523 | Ulil amri minkum | 4:60 | 93 |
| Ikhtilāfan kathīran | 4:83 | 96 | Ummah | 11:18 | 245 |
| Innā bikullin kāfirūn | 28:49 | 453 | Ummul-Kitāb | 43:5 | 577 |
| Inalladhīna | 4:158 | 110 | Ummul-Qurā | 42:8 | 569 |
| Iṣran | 2:287 | 51 | Waj‘alū buyūtakum | | |
| Iyyākum | 34:41 | 503 | Qiblatan | 10:88 | 239 |
| Idṭurra | 6:146 | 160 | Waṣīlah | 5:104 | 134 |
| Jibāl | 38:19 | 532 | Yakhruṣūn | 6:117 | 155 |
| Jannah | 20:122 | 364 | Yalbisakum | 6:66 | 147 |
| Junuban | 4:44 | 90 | Yuhadhdhiru kumullāhu | | |
| Kahlan | 5:111 | 135 | Nafsahū | 3:29 | 56 |
| Kun fayakūn | 6:74 | 148 | Zabūr | 4:164 | 112 |
| Kursī | 2:256 | 44 | | 17:56 | 322 |
| Lahū | 18:2 | 330 | Ẓālim | 37:114 | 526 |
| Maghdūb | 1:7 | 1 | Ẓālimun linafsihī | 37:114 | 526 |
| Mā‘idah | 16:16 | 301 | Ẓulm | 37:114 | 526 |
| Minhum | 2:254 | 43 | | | |

List of References of Proposed Translations

by Ḥaḍrat Mirzā Ṭāhir Aḥmad
the fourth successor of the Promised Messiah a.s.

First number indicates reference, then comes page number. References without brackets indicate proposed translation only. References in brackets indicate explanatory note only and references in brackets with starlet indicate proposed translation with note.

| | | |
|--------------------|-------------------|--------------------|
| Al-Fāṭiḥah | (3:147) _____ 72 | (4:159) _____ 110 |
| (1:7)* _____ 1 | 3:153 _____ 73 | (4:160) _____ 111 |
| Al-Baqarah | (3:154) _____ 73 | (4:164)* _____ 112 |
| 2:7 _____ 2 | 3:160 _____ 75 | (4:165) _____ 112 |
| 2:11 _____ 3 | 3:170 _____ 76 | Al-Mā'idah |
| (2:19) _____ 4 | 3:185 _____ 78 | (5:3)* _____ 115 |
| 2:26 _____ 5 | 3:194 _____ 80 | (5:13) _____ 118 |
| 2:31 _____ 5 | An-Nisā' | (5:14)* _____ 118 |
| 2:35 _____ 6 | 4:2 _____ 82 | (5:15) _____ 118 |
| 2:76 _____ 12 | 4:4 _____ 82 | (5:21)* _____ 120 |
| 2:113 _____ 18 | (4:6)* _____ 82 | 5:42 _____ 123 |
| (2:139) _____ 21 | 4:7 _____ 83 | 5:56 _____ 126 |
| (2:147)* _____ 23 | 4:13 _____ 84 | 5:65 _____ 127 |
| 2:167 _____ 26 | (4:36)* _____ 89 | 5:67 _____ 128 |
| (2:169)* _____ 26 | (4:44)* _____ 90 | 5:74 _____ 129 |
| (2:179) _____ 28 | (4:47) _____ 90 | 5:76 _____ 129 |
| (2:188) _____ 30 | 4:48 _____ 91 | 5:80 _____ 130 |
| (2:189) _____ 30 | 4:58 _____ 92 | 5:91 _____ 131 |
| (2:223)* _____ 36 | (4:60)* _____ 93 | 5:92 _____ 131 |
| (2:254) _____ 43 | 4:63 _____ 93 | (5:102)* _____ 133 |
| (2:256)* _____ 44 | (4:67) _____ 94 | (5:104) _____ 133 |
| 2:268 _____ 46 | (4:83) _____ 96 | 5:106 _____ 134 |
| (2:277) _____ 48 | (4:84) _____ 97 | (5:108)* _____ 135 |
| (2:287) _____ 50 | 4:86 _____ 97 | 5:109 _____ 135 |
| Āl-e-'Imrān | (4:87) _____ 97 | 5:110 _____ 135 |
| (3:4,5)* _____ 52 | 4:93 _____ 99 | (5:111) _____ 135 |
| 3:16 _____ 54 | (4:101) _____ 100 | Al-An'ām |
| (3:19) _____ 54 | 4:104 _____ 101 | 6:4 _____ 138 |
| (3:29) _____ 56 | 4:106 _____ 101 | 6:7 _____ 138 |
| 3:37 _____ 57 | 4:114 _____ 102 | 6:13 _____ 139 |
| (3:48) _____ 59 | 4:115 _____ 103 | (6:16) _____ 140 |
| (3:74)* _____ 62 | 4:118 _____ 103 | 6:18 _____ 140 |
| 3:80 _____ 63 | 4:120 _____ 103 | 6:19 _____ 140 |
| 3:114 _____ 68 | 4:130 _____ 105 | 6:20 _____ 140 |
| 3:131 _____ 70 | 4:136 _____ 106 | 6:25 _____ 141 |
| 3:134 _____ 70 | 4:143 _____ 107 | 6:37 _____ 143 |
| 3:139 _____ 71 | 4:154 _____ 109 | 6:40 _____ 143 |
| 3:144 _____ 71 | (4:158) _____ 109 | 6:41 _____ 143 |

List of References of Proposed Translations

| | | | | | |
|-----------------|-----|------------------|-----|--------------|-----|
| 6:46 | 144 | 7:190 | 190 | 9:123 | 224 |
| 6:50 | 144 | 7:204 | 191 | 9:126 | 225 |
| 6:57 | 145 | Al-Anfāl | | Yūnus | |
| (6:66)* | 147 | 8:18 | 195 | 10:3 | 226 |
| 6:69 | 147 | 8:28 | 196 | 10:4 | 226 |
| (6:74)* | 148 | 8:37 | 197 | 10:6 | 226 |
| 6:90 | 150 | 8:43 | 198 | 10:13 | 227 |
| 6:92 | 150 | 8:48 | 199 | 10:14 | 228 |
| 6:111 | 154 | 8:56 | 200 | 10:16 | 228 |
| (6:117) | 155 | 8:72 | 203 | 10:18 | 228 |
| 6:121 | 155 | 8:73 | 203 | 10:19 | 229 |
| (6:124)* | 156 | At-Taubah | | 10:20 | 229 |
| (6:126)* | 156 | 9:3 | 204 | 10:21 | 229 |
| 6:137 | 158 | 9:4 | 204 | 10:22 | 229 |
| 6:138 | 158 | 9:5 | 204 | 10:23 | 229 |
| 6:140 | 158 | 9:12 | 205 | 10:24 | 230 |
| 6:144 | 159 | 9:17 | 206 | 10:25 | 230 |
| (6:146) | 160 | 9:18 | 206 | 10:29 | 231 |
| 6:149 | 160 | 9:26 | 208 | 10:30 | 231 |
| 6:150 | 160 | 9:29 | 208 | 10:32 | 231 |
| 6:152 | 161 | 9:30 | 208 | 10:33 | 231 |
| 6:155 | 162 | 9:36 | 209 | 10:35 | 232 |
| 6:162 | 163 | 9:38 | 210 | 10:37 | 232 |
| 6:165 | 163 | 9:47 | 212 | 10:41 | 233 |
| 6:166 | 163 | 9:59 | 213 | 10:42 | 233 |
| Al-A'rāf | | 9:61 | 213 | 10:46 | 233 |
| 7:5 | 164 | 9:74 | 216 | 10:47 | 233 |
| 7:21 | 166 | 9:78 | 216 | 10:51 | 234 |
| 7:32 | 167 | 9:81 | 217 | 10:56 | 234 |
| 7:38 | 168 | 9:84 | 217 | 10:62 | 235 |
| 7:41 | 169 | 9:95 | 219 | 10:64 | 235 |
| 7:79 | 174 | 9:98 | 219 | 10:66 | 236 |
| 7:86 | 175 | 9:100 | 220 | 10:67 | 236 |
| 7:90 | 176 | 9:104 | 221 | 10:68 | 236 |
| 7:103 | 177 | 9:105 | 221 | 10:71 | 236 |
| 7:157 | 184 | 9:106 | 221 | 10:73 | 237 |
| 7:158 | 184 | 9:107 | 221 | 10:74 | 237 |
| 7:159 | 185 | 9:109 | 222 | 10:84 | 238 |
| 7:160 | 185 | 9:110 | 222 | (10:88)* | 239 |
| 7:165 | 186 | 9:111 | 222 | 10:89 | 239 |
| 7:166 | 186 | 9:118 | 223 | 10:91 | 239 |
| 7:172 | 187 | 9:120 | 224 | 10:92 | 240 |
| 7:177 | 188 | 9:122 | 224 | | |

| | |
|--------------|-----|
| Hūd | |
| 11:2 | 243 |
| 11:4 | 243 |
| 11:7 | 243 |
| (11:18)* | 245 |
| 11:35 | 247 |
| 11:68 | 252 |
| 11:71 | 252 |
| 11:72 | 252 |
| (11:79)* | 253 |
| (11:82) | 254 |
| 11:86 | 254 |
| 11:92 | 255 |
| 11:99 | 256 |
| 11:100 | 256 |
| 11:115 | 258 |
| Yūsuf | |
| 12:3 | 260 |
| 12:4 | 260 |
| 12:7 | 260 |
| 12:16 | 261 |
| 12:19 | 262 |
| 12:21 | 262 |
| 12:22 | 262 |
| 12:23 | 262 |
| 12:25 | 263 |
| (12:32) | 264 |
| (12:41) | 265 |
| 12:44 | 266 |
| 12:50 | 267 |
| 12:51 | 267 |
| 12:52 | 267 |
| 12:53 | 267 |
| 12:54 | 267 |
| 12:59 | 268 |
| 12:60 | 268 |
| 12:69 | 269 |
| 12:81 | 271 |
| 12:84 | 271 |
| 12:85 | 271 |
| 12:86 | 272 |
| 12:91 | 272 |
| 12:102 | 273 |

| | |
|----------------|-----|
| 12:105 | 274 |
| 12:109 | 274 |
| 12:111 | 275 |
| Ar-Ra'd | |
| 13:4 | 276 |
| 13:5 | 276 |
| 13:7 | 277 |
| 13:15 | 278 |
| 13:40 | 282 |
| Ibrāhīm | |
| (14:10) | 284 |
| 14:15 | 285 |
| 14:18 | 285 |
| 14:19 | 286 |
| 14:20 | 286 |
| 14:34 | 288 |
| 14:41 | 289 |
| 14:47 | 289 |
| 14:53 | 290 |
| Al-Ḥijr | |
| 15:11 | 291 |
| 15:17 | 292 |
| 15:27 | 293 |
| 15:28 | 293 |
| 15:48 | 294 |
| 15:56 | 295 |
| 15:72 | 296 |
| 15:80 | 296 |
| 15:86 | 297 |
| 15:89 | 297 |
| 15:90 | 297 |
| 15:91 | 297 |
| (15:92)* | 297 |
| An-Naḥl | |
| 16:3 | 299 |
| 16:6 | 299 |
| 16:12 | 300 |
| (16:16)* | 300 |
| 16:44 | 304 |
| 16:45 | 304 |
| 16:53 | 305 |
| 16:61 | 306 |
| 16:70 | 307 |

| | |
|---------------------|-----|
| 16:71 | 307 |
| 16:80 | 309 |
| 16:84 | 309 |
| 16:85 | 309 |
| 16:91 | 310 |
| 16:97 | 311 |
| 16:107 | 312 |
| 16:113 | 313 |
| 16:116 | 314 |
| 16:118 | 314 |
| (16:121)* | 314 |
| 16:122 | 315 |
| (16:125)* | 315 |
| Banī Isrā'īl | |
| 17:2 | 316 |
| 17:6 | 316 |
| 17:8 | 316 |
| 17:12 | 317 |
| 17:13 | 317 |
| 17:14 | 317 |
| 17:17 | 318 |
| 17:24 | 319 |
| 17:30 | 319 |
| 17:47 | 321 |
| (17:56)* | 322 |
| 17:105 | 328 |
| 17:107 | 328 |
| 17:111 | 329 |
| Al-Kahf | |
| (18:2)* | 330 |
| 18:12 | 331 |
| 18:18 | 331 |
| 18:21 | 332 |
| (18:22)* | 332 |
| 18:23 | 333 |
| 18:27 | 333 |
| 18:38 | 335 |
| 18:45 | 336 |
| 18:47 | 336 |
| 18:51 | 337 |
| 18:56 | 337 |
| 18:62 | 338 |
| 18:64 | 339 |

List of References of Proposed Translations

| | |
|-------------------|-----|
| 18:70 | 339 |
| 18:104 | 343 |
| Maryam | |
| 19:24 | 346 |
| 19:70 | 350 |
| 19:87 | 352 |
| Tā Hā | |
| 20:12 | 353 |
| 20:16 | 354 |
| 20:23 | 354 |
| 20:26 | 354 |
| 20:28 | 355 |
| 20:45 | 356 |
| 20:61 | 357 |
| 20:85 | 359 |
| 20:89 | 360 |
| (20:95) | 361 |
| 20:109 | 362 |
| 20:114 | 362 |
| (20:122)* | 363 |
| 20:130 | 365 |
| 20:134 | 365 |
| Al-Anbiyā' | |
| 21:4 | 366 |
| 21:8 | 366 |
| 21:11 | 367 |
| 21:14 | 367 |
| 21:23 | 368 |
| (21:64)* | 372 |
| 21:70 | 372 |
| 21:88 | 374 |
| 21:92 | 375 |
| 21:95 | 375 |
| 21:106 | 376 |
| 21:107 | 376 |
| Al-Ḥajj | |
| 22:2 | 378 |
| 22:3 | 378 |
| (22:6)* | 378 |
| 22:12 | 379 |
| 22:25 | 381 |
| 22:30 | 382 |
| 22:31 | 382 |

| | |
|--------------------|-----|
| 22:36 | 383 |
| 22:64 | 386 |
| (22:66)* | 387 |
| 22:76 | 388 |
| 22:77 | 388 |
| Al-Mu'minūn | |
| 23:10 | 390 |
| 23:21 | 391 |
| 23:25 | 391 |
| 23:31 | 392 |
| 23:38 | 393 |
| 23:51 | 394 |
| 23:53 | 394 |
| 23:54 | 394 |
| 23:58 | 395 |
| 23:72 | 396 |
| 23:88 | 397 |
| 23:98 | 398 |
| 23:103 | 398 |
| 23:105 | 398 |
| 23:109 | 399 |
| 23:117 | 399 |
| An-Nūr | |
| 24:3 | 401 |
| 24:16 | 402 |
| 24:23 | 403 |
| 24:32 | 405 |
| 24:34 | 405 |
| 24:37 | 406 |
| 24:38 | 406 |
| 24:40 | 407 |
| 24:46 | 408 |
| 24:55 | 409 |
| 24:61 | 410 |
| 24:63 | 411 |
| 24:65 | 411 |
| Al-Furqān | |
| 25:24 | 414 |
| 25:28 | 415 |
| 25:40 | 416 |
| 25:41 | 416 |
| 25:53 | 417 |
| 25:56 | 417 |

| | |
|---------------------|-----|
| 25:60 | 418 |
| 25:62 | 418 |
| 25:69 | 419 |
| 25:75 | 419 |
| 25:76 | 419 |
| Ash-Shu'arā' | |
| 26:15 | 422 |
| 26:22 | 422 |
| 26:43 | 424 |
| 26:65 | 425 |
| 26:73 | 426 |
| 26:80 | 426 |
| 26:90 | 426 |
| 26:92 | 427 |
| 26:126 | 429 |
| 26:130 | 429 |
| 26:136 | 429 |
| 26:144 | 430 |
| 26:149 | 430 |
| 26:157 | 430 |
| 26:163 | 431 |
| 26:169 | 431 |
| 26:174 | 431 |
| 26:179 | 432 |
| 26:183 | 432 |
| 26:184 | 432 |
| 26:185 | 432 |
| 26:199 | 433 |
| 26:200 | 433 |
| 26:212 | 434 |
| An-Naml | |
| 27:13 | 437 |
| 27:19 | 437 |
| 27:20 | 438 |
| 27:21 | 438 |
| 27:22 | 438 |
| 27:34 | 439 |
| (27:39)* | 440 |
| 27:41 | 440 |
| 27:42 | 441 |
| (27:45) | 441 |
| 27:48 | 441 |
| 27:51 | 442 |

| | | | | | |
|--------------------|-----|------------------|-----|------------------|-----|
| 27:53 | 442 | 29:62 | 467 | 35:16 | 508 |
| 27:56 | 442 | Ar-Rūm | | 35:37 | 510 |
| 27:57 | 442 | (30:31)* | 472 | 35:46 | 512 |
| 27:60 | 443 | 30:37 | 473 | Yā Sīn | |
| 27:73 | 444 | 30:44 | 474 | 36:9 | 513 |
| 27:82 | 445 | 30:58 | 475 | 36:31 | 515 |
| 27:83 | 445 | Luqmān | | 36:38 | 516 |
| 27:85 | 445 | 31:29 | 480 | 36:39 | 516 |
| 27:86 | 445 | As-Sajdah | | 36:43 | 516 |
| 27:89 | 446 | (32:10)* | 482 | 36:56 | 517 |
| Al-Qaṣaṣ | | 32:22 | 484 | 36:69 | 518 |
| 28:4 | 447 | Al-Aḥzāb | | 36:70 | 518 |
| 28:9 | 447 | 33:5 | 486 | 36:71 | 518 |
| 28:11 | 448 | 33:6 | 486 | 36:76 | 519 |
| 28:12 | 448 | 33:7 | 487 | 36:83 | 519 |
| 28:13 | 448 | 33:11 | 487 | Aṣ-Ṣāffāt | |
| 28:14 | 448 | 33:16 | 488 | 37:7 | 520 |
| 28:16 | 448 | 33:21 | 489 | 37:9 | 520 |
| 28:19 | 449 | 33:34 | 491 | 37:12 | 520 |
| 28:25 | 450 | 33:47 | 493 | 37:20 | 521 |
| 28:29 | 450 | 33:49 | 493 | 37:29 | 521 |
| 28:31 | 451 | 33:50 | 493 | (37:50) | 523 |
| 28:39 | 452 | 33:52 | 494 | 37:80 | 524 |
| (28:48)* | 453 | 33:54 | 494 | 37:85 | 525 |
| (28:49)* | 453 | 33:58 | 495 | 37:87 | 525 |
| 28:50 | 454 | 33:60 | 495 | 37:104 | 526 |
| 28:67 | 456 | 33:61 | 496 | (37:114)* | 526 |
| 28:72 | 456 | 33:70 | 496 | 37:118 | 527 |
| 28:73 | 457 | 33:72 | 497 | 37:142 | 528 |
| 28:77 | 457 | 33:73 | 497 | 37:152 | 529 |
| 28:82 | 458 | Sabā' | | 37:159 | 529 |
| Al-ʿAnkabūt | | 34:10 | 499 | Ṣād | |
| 29:3 | 460 | 34:11 | 499 | 38:6 | 531 |
| 29:7 | 460 | (34:15) | 500 | 38:7 | 531 |
| 29:9 | 460 | 34:17 | 500 | 38:8 | 531 |
| 29:11 | 461 | 34:35 | 502 | 38:9 | 531 |
| 29:14 | 461 | (34:41)* | 503 | 38:13 | 532 |
| 29:15 | 461 | 34:50 | 504 | 38:14 | 531 |
| 29:17 | 461 | (34:53) | 505 | 38:15 | 532 |
| (29:21)* | 462 | 34:54 | 505 | 38:16 | 532 |
| 29:30 | 463 | Fāṭir | | 38:18 | 532 |
| 29:39 | 464 | 35:9 | 507 | (38:19) | 532 |
| 29:45 | 465 | 35:11 | 507 | (38:20) | 532 |

| | |
|-------|-----|
| 38:21 | 533 |
| 38:33 | 534 |
| 38:34 | 534 |
| 38:36 | 534 |
| 38:43 | 535 |
| 38:44 | 535 |
| 38:46 | 535 |
| 38:47 | 535 |
| 38:65 | 537 |
| 38:76 | 537 |
| 38:89 | 538 |

Az-Zumar

| | |
|-------|-----|
| 39:3 | 539 |
| 39:5 | 539 |
| 39:7 | 539 |
| 39:10 | 540 |
| 39:17 | 541 |
| 39:29 | 543 |
| 39:30 | 543 |
| 39:43 | 544 |
| 39:46 | 545 |
| 39:57 | 546 |
| 39:62 | 547 |
| 39:68 | 547 |

Al-Mu'min

| | |
|-------|-----|
| 40:11 | 551 |
| 40:13 | 551 |
| 40:15 | 551 |
| 40:16 | 552 |
| 40:17 | 552 |
| 40:21 | 552 |
| 40:22 | 552 |
| 40:26 | 553 |
| 40:27 | 553 |
| 40:31 | 554 |
| 40:33 | 554 |
| 40:37 | 555 |
| 40:38 | 555 |
| 40:57 | 557 |
| 40:65 | 558 |

Ḥā Mīm As-Sajdah

| | |
|------|-----|
| 41:4 | 561 |
| 41:6 | 561 |

| | |
|-------|-----|
| 41:10 | 561 |
| 41:11 | 562 |
| 41:20 | 563 |
| 41:25 | 563 |
| 41:26 | 564 |
| 41:36 | 565 |
| 41:40 | 565 |
| 41:41 | 566 |
| 41:48 | 567 |
| 41:49 | 567 |
| 41:52 | 567 |
| 41:54 | 568 |

Ash-Shūrā

| | |
|---------|-----|
| 42:4 | 569 |
| 42:6 | 569 |
| (42:8)* | 569 |
| 42:12 | 570 |
| 42:15 | 571 |
| 42:20 | 572 |
| 42:24 | 572 |
| 42:25 | 572 |

Az-Zukhruf

| | |
|----------|-----|
| (43:5) | 577 |
| 43:9 | 577 |
| 43:14 | 578 |
| 43:16 | 578 |
| 43:24 | 579 |
| 43:26 | 579 |
| 43:33 | 580 |
| 43:40 | 581 |
| 43:45 | 581 |
| 43:58 | 582 |
| (43:62)* | 583 |
| 43:70 | 583 |
| 43:71 | 584 |
| 43:78 | 584 |

Al-Jāthiyah

| | |
|-------|-----|
| 45:15 | 591 |
| 45:18 | 591 |
| 45:19 | 591 |
| 45:24 | 592 |
| 45:28 | 593 |
| 45:36 | 594 |

Al-Aḥqāf

| | |
|-------|-----|
| 46:28 | 599 |
|-------|-----|

Muḥammad

| | |
|-------|-----|
| 47:3 | 601 |
| 47:5 | 601 |
| 47:6 | 601 |
| 47:7 | 601 |
| 47:21 | 603 |
| 47:25 | 604 |
| 47:32 | 604 |
| 47:36 | 605 |

Al-Fath

| | |
|-------|-----|
| 48:7 | 606 |
| 48:13 | 607 |
| 48:24 | 609 |
| 48:27 | 610 |
| 48:30 | 610 |

Al-Ḥujurāt

| | |
|-------|-----|
| 49:2 | 611 |
| 49:4 | 611 |
| 49:5 | 611 |
| 49:12 | 612 |
| 49:13 | 612 |
| 49:14 | 613 |
| 49:18 | 613 |

Qāf

| | |
|-------|-----|
| 50:2 | 615 |
| 50:17 | 616 |
| 50:43 | 618 |

Adh-Dhāriyāt

| | |
|-------|-----|
| 51:2 | 619 |
| 51:3 | 619 |
| 51:4 | 619 |
| 51:5 | 619 |
| 51:9 | 619 |
| 51:10 | 619 |
| 51:11 | 619 |
| 51:12 | 619 |
| 51:15 | 620 |
| 51:20 | 620 |
| 51:29 | 620 |
| 51:40 | 621 |
| 51:48 | 622 |

| | |
|-------------------|-----|
| 51:56 | 622 |
| 51:60 | 623 |
| Aṭ-Ṭūr | |
| 52:10 | 624 |
| 52:11 | 624 |
| 52:20 | 625 |
| 52:35 | 626 |
| 52:36 | 626 |
| 52:45 | 627 |
| 52:46 | 627 |
| An-Najm | |
| 53:2 | 628 |
| 53:7 | 628 |
| 53:8 | 628 |
| 53:12 | 628 |
| 53:25 | 629 |
| 53:26 | 629 |
| 53:31 | 630 |
| 53:33 | 630 |
| 53:40 | 630 |
| 53:41 | 630 |
| 53:54 | 631 |
| 53:55 | 631 |
| Al-Qamar | |
| 54:25 | 634 |
| 54:29 | 635 |
| 54:30 | 635 |
| Ar-Raḥmān | |
| 55:5 | 637 |
| 55:20 | 638 |
| 55:32 | 638 |
| 55:36 | 639 |
| 55:47 | 639 |
| 55:49 | 639 |
| Al-Wāqi‘ah | |
| 56:3 | 642 |
| 56:4 | 642 |
| 56:9 | 642 |
| 56:10 | 642 |
| 56:14 | 642 |
| 56:15 | 642 |
| 56:24 | 643 |
| 56:28 | 643 |

| | |
|----------------------|-----|
| 56:39 | 644 |
| 56:42 | 644 |
| 56:56 | 645 |
| 56:58 | 645 |
| 56:62 | 645 |
| 56:66 | 645 |
| 56:76 | 646 |
| 56:82 | 646 |
| 56:91 | 647 |
| 56:92 | 647 |
| Al-Ḥadīd | |
| 57:18 | 650 |
| 57:22 | 651 |
| 57:26 | 652 |
| 57:28 | 652 |
| Al-Mujādalah | |
| 58:13 | 655 |
| 58:14 | 655 |
| Al-Ḥashr | |
| 59:7 | 657 |
| 59:10 | 658 |
| 59:20 | 660 |
| 59:23 | 660 |
| 59:24 | 660 |
| Al-Mumtaḥinah | |
| 60:3 | 661 |
| Aṣ-Ṣaff | |
| 61:6 | 664 |
| 61:15 | 665 |
| Al-Munāfiqūn | |
| 63:5 | 668 |
| 63:8 | 669 |
| At-Taghābun | |
| 64:3 | 670 |
| 64:4 | 670 |
| 64:7 | 670 |
| 64:17 | 672 |
| Aṭ-Ṭalāq | |
| 65:2 | 673 |
| 65:5 | 674 |
| 65:7 | 674 |
| At-Tahrīm | |
| 66:3 | 676 |

| | |
|---------------------|-----|
| 66:10 | 677 |
| Al-Mulk | |
| 67:5 | 679 |
| 67:12 | 680 |
| 67:13 | 680 |
| 67:31 | 681 |
| Al-Qalam | |
| 68:23 | 683 |
| 68:25 | 683 |
| 68:26 | 683 |
| 68:32 | 683 |
| 68:53 | 685 |
| Al-Ḥāqqah | |
| (69:5)* | 686 |
| 69:11 | 686 |
| 69:18 | 687 |
| 69:28 | 687 |
| 69:37 | 688 |
| 69:45 | 688 |
| 69:47 | 688 |
| 69:48 | 689 |
| Al-Ma‘ārij | |
| 70:26 | 691 |
| 70:29 | 691 |
| 70:35 | 692 |
| 70:44 | 692 |
| Nūḥ | |
| 71:8 | 693 |
| 71:9 | 693 |
| 71:11 | 693 |
| 71:14 | 694 |
| 71:15 | 694 |
| 71:16 | 694 |
| 71:18 | 694 |
| 71:19 | 694 |
| 71:27 | 695 |
| Al-Jinn | |
| 72:27 | 698 |
| 72:28 | 698 |
| Al-Muzzammil | |
| 73:2 | 699 |
| 73:18 | 700 |

Al-Muddaththir

| | |
|---------|-----|
| 74:4 | 701 |
| (74:5)* | 701 |
| 74:27 | 702 |
| 74:28 | 702 |
| 74:29 | 702 |
| 74:30 | 702 |
| 74:43 | 703 |

Al-Qiyāmah

| | |
|-------|-----|
| 75:3 | 705 |
| 75:6 | 705 |
| 75:15 | 705 |
| 75:21 | 706 |
| 75:22 | 706 |
| 75:37 | 706 |

Ad-Dahr

| | |
|-------|-----|
| 76:3 | 708 |
| 76:17 | 709 |
| 76:22 | 709 |
| 76:31 | 710 |

Al-Mursalāt

| | |
|-------|-----|
| 77:2 | 711 |
| 77:3 | 711 |
| 77:4 | 711 |
| 77:5 | 711 |
| 77:6 | 711 |
| 77:7 | 711 |
| 77:33 | 712 |
| 77:34 | 712 |

An-Nabā'

| | |
|-------|-----|
| 78:3 | 714 |
| 78:12 | 714 |
| 78:19 | 715 |
| 78:25 | 715 |
| 78:26 | 715 |
| 78:27 | 715 |
| 78:38 | 716 |

An-Nāzi'āt

| | |
|------|-----|
| 79:2 | 717 |
| 79:3 | 717 |
| 79:4 | 717 |
| 79:5 | 717 |
| 79:6 | 717 |

Al-Burūj

| | |
|-------|-----|
| 85:4 | 728 |
| 85:5 | 728 |
| 85:14 | 729 |
| 85:17 | 729 |
| 85:21 | 729 |

Aṭ-Ṭāriq

| | |
|-------|-----|
| 86:12 | 730 |
| 86:16 | 730 |
| 86:17 | 730 |

Al-Ghāshiyah

| | |
|-------|-----|
| 88:20 | 732 |
| 88:23 | 733 |

Al-Fajr

| | |
|-------|-----|
| 89:9 | 733 |
| 89:12 | 734 |
| 89:22 | 734 |

Al-Balad

| | |
|-------|-----|
| 90:11 | 735 |
| 90:12 | 735 |
| 90:13 | 735 |
| 90:21 | 736 |

Ash-Shams

| | |
|-------|-----|
| 91:2 | 737 |
| 91:10 | 737 |
| 91:15 | 737 |

Al-Lail

| | |
|------|-----|
| 92:7 | 738 |
|------|-----|

Aḍ-Ḍuḥā

| | |
|-------|-----|
| 93:11 | 739 |
| 93:12 | 739 |

Al-Inshirāḥ

| | |
|------|-----|
| 94:9 | 740 |
|------|-----|

At-Tīn

| | |
|------|-----|
| 95:4 | 740 |
| 95:5 | 740 |
| 95:6 | 740 |

Al-'Alaq

| | |
|-------|-----|
| 96:2 | 741 |
| 96:3 | 741 |
| 96:4 | 741 |
| 96:5 | 741 |
| 96:12 | 741 |

| | |
|-------|-----|
| 96:13 | 741 |
| 96:14 | 742 |
| 96:15 | 742 |
| 96:16 | 742 |
| 96:17 | 742 |
| 96:18 | 742 |

Al-Qadr

| | |
|------|-----|
| 97:5 | 742 |
| 97:6 | 742 |

Al-Bayyinah

| | |
|------|-----|
| 98:3 | 743 |
| 98:4 | 743 |

Az-Zilzāl

| | |
|------|-----|
| 99:6 | 744 |
|------|-----|

Al-'Ādiyāt

| | |
|-------|-----|
| 100:6 | 744 |
|-------|-----|

Al-Qāri'ah

| | |
|--------|-----|
| 101:10 | 745 |
|--------|-----|

At-Takāthur

| | |
|-------|-----|
| 102:2 | 746 |
| 102:3 | 746 |
| 102:6 | 746 |

Al-'Ashr

| | |
|-------|-----|
| 103:2 | 746 |
|-------|-----|

Al-Humazah

| | |
|--------|-----|
| 104:5 | 747 |
| 104:6 | 747 |
| 104:8 | 747 |
| 104:9 | 747 |
| 104:10 | 747 |

Quraish

| | |
|-------|-----|
| 106:2 | 748 |
| 106:3 | 748 |
| 106:4 | 748 |

Al-Mā'ūn

| | |
|-------|-----|
| 107:7 | 748 |
| 107:8 | 748 |

Al-Lahab

| | |
|----------|-----|
| (111:2)* | 750 |
| 111:5 | 750 |

Al-Falaq

| | |
|-------|-----|
| 113:2 | 751 |
|-------|-----|